

**TESTIMONIES**  
FOR THE REAL PRESENCE  
of Christs body and blood in the blessed  
Sacramēt of the aultar set forth at large,  
& faithfully translated, out of six auncient  
fathers which lyled far within the first six  
hundred yeres, together with certain  
notes, declaring the force of those testimo-  
nies, and detecting sometimes the Sa-  
cramentaries false dealing, as  
more plainly appeareth in  
the other syde of this  
leaf.

By Robert Pointz Student in  
Diuinitie.



Athanas. ad Epict. contra Hæret.

Si vultis filij patrum esse, non debetis sen-  
tire diuersa ab ijs, quę patres ipsi cōscri-  
pserunt.

If ye will be childzen of the fathers, you must  
not dissent from those thinges which the fa-  
thers them selues haue written.

LOVANI.  
Apud Ioannem Foulcrum.  
M. D. LXVI.



## The summes of the Chapters.

- i. The places of the new testamēt which belong chiefly to the Sacrament together with an introduction to the Fathers.
- ij. Testimonies out of S. Chrysostome vpon the sixt chapter of S. Ihon. f. 9.
- iii. A true report of many notable thinges but specially concerning the blessed Sacramēt, which happened of late yeres in Rome and Padua at the casting out of Diuels. fol. 20.
- iiii. Testimonies out of S. Chrysostom vpon the xxvj. chapter of S. Mathew. fol. 39.
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- vi. Testimonies out of S. Chrysostoms other workes, and namely out of his Masse of Liturgie. fol. 61.
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- xi. S. Hilaries good name defended against M. Iuels slaunders report in the sixt article and 349. page of his Replie. fol. 143.
- xij. Testimonies out of S. Augustin and S. Ambrose. fol. 163.

## To the Reader.

**L**east thou shouldst wonder (gentle Reader) vpon what occasiō I write oftentimes in my notes hereafter following, as vnto one particular person, hauing now sette them forth to be common to other, I thought good to let thee vnderstand, that as well the testimonies of the doctors as those notes of mine were gathered of me specially for one frindes sake, who desired to be satisfied at my hand in this matter of the blessed Sacrament. whose reasonable request as I could not with honestye repel, in consideration both of my duety vnto God & my good will towards him, especially when as God hath willed euery man to haue care of his neighbor, and to vse whatsoeuer small talent to his honor, when occasion is offered: so deuisinge with my selfe how I might best accomplish the same, I resolved at length to translate part of that which the auncient fathers haue written herein. which way seemed for one of my state and condition most meete, both for because by that meanes I my selfe should least of all medle in the matter, and also because the same should best of all through the auncient fathers graue auctority perswade the truth.

## To the Reader.

Whereupon consideringe further what meanes I might best vse, to make it thoroughly perceained, how plainly those graue & learned doctors doe confirme the Catholike faith, I thought there could be no way either more indifferent, or more conuenient, then so to translate them, that the whole discourse of eche Doctor might fully appeare. persuadinge my self that as by common practise it is proued, that y<sup>e</sup> eye iudgeth much better of y<sup>e</sup> thinge which is sett fully before it, then if it see but a glimse thereof only: so my sayd friend should iudge more vprightly & more sincerely of y<sup>e</sup> auncient doctors verdict in this matter by seinge them so fully & amply alleaged.

And that some of their wordes and sentences which doe most plainly confirme y<sup>e</sup> Catholike faith and destroy the contrary might be somewhat better marked: I thought good to adioyne therevnto those notes of my owne, wherby y<sup>e</sup> only might be somtyme set forth a litle plainer & with a few more words which the doctors themselves teach bressly. I thought it not amisse also in those notes to discourse now & then somewhat largely vppon other matters, according as either y<sup>e</sup> doctors themselves, or the aduersaries of y<sup>e</sup> real presence haue by reason of their misusinge of the holy doctors, geuen me iust occasion.

Now if it be demanded how I durst



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venture to publishe that vnto other, which  
at the beginning I ment vnto one private  
frind only: truly I ca not better answer,  
then with that most common & most true  
saying: Man proposeth, but god disposeth.  
For as he disposeth al things most sweete-  
ly, and turneth often times wicked in-  
tentes vnto good endes: so I haue great  
cause to hope, that this change of my good  
purpose into a better, came by his good di-  
sposition also: especially whereas it is his  
property to further alwayes & not to hin-  
der good purposes, as which procede al-  
together from him: and seing on the other  
syde y special cōmendation of a good pur-  
pose is, to cōmunicat y vnto many, which  
may be good and profitable for them. For  
therby, I hauing y same intēt to doe good  
vnto many according to my power which  
I had to profite one, was easely persuaded  
to change my sayd purpose: considering  
withall that y same reason proueth it may  
profite many, by which I was at the be-  
ginning persuaded it might doe good to  
one. For this I considered with my selfe.  
what soener sort he be of, that shal happen  
herevpon, it may alwaies be profitable  
for him, to see the consent of the auncient  
fathers of the Church in this chief matter  
of religion at large set forth, which may  
direct his whole beliefe in these most

A w

perilous

## To the Reader.

perilous dayes full of sectes & diuisions.

If he be already sounde and Catholike, it may comfort and confirme him much to see those holy Fathers, which are now doubtles blessed Saintes in heauē, to haue so amply by their writinge witnessed that which is now impugned by the Sacramentaries and of al Catholikes defended: and thereby he may assure himselfe to be in the right way, and to mantayne the true religion. If he be one of them which are waveringe, being vncertaine which syde to sticke vnto by reason of the number of booke which he seeth writē, and the number both of scriptures & doctors on eche syde alleaged: then if he himselfe will, he may take speciall commoditie by readinge of these testimonies. For hereby he shal finde iust occasion to cleane wholly vnto the Catholike faith, whē as by the doctors whole discourses, he himselfe shall perceaue thoroughly, how they haue preached and taught the same. Moreover he shalbe able to iudge, both how cruely the Catholike writers allege in their workes y sayinges of the fathers, & also how deceptfully and falsely the Protestantes oftentimes deale with men in that behalfe. And thereby he may take iust occasion to discredit their whole doctrine, which as it is in dede nothinge but a fardell of lyes, so it can not other-

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otherwise be maintained and nourished, then by matter lyke vnto it selfe, that is to say by lying and falsifyinge.

Now that third sort of men, which hartely embraceth the contrary religion I take to be deuided into two sortes. And as for the one which consisteth of those false dealers the selues, which haue so maliciously conspired against the Catholike Church, that in al their doinges they protest neuer to returne ther vnto againe, be their vaine bragges neuer so much discovered, and the auncient fathers neuer so plainly proued to make against them, as there is small hope that this or any other meane will do them good: so I trust few of that sort are amonge the vnlearned, for whose instruction this is chiefly set forth. I trust they are of that sorte only which are the teachers & ringleaders, who being puffed vp with the pryde of a litle knowledge, easely become malicious & desperate. Neither is it marueile if there be small hope that any thinge will doe such any good, seinge the holy scripture it selfe hath so longe before by the example of others like vnto them both in name and conditions, admonished vs so expressely of their extreme malice and stubborneesse. For we reade in the storie of the Wyble that certaine of the

A my rulers



## To the Reader.

2. Paral.  
cap. 24.

rulers of Iuda after the death of the good high priest Ioiada, obtained by flattery & faire wordes of Joas the Kyng to forsake the Church of the Lord God of their forefathers, & to set vp Idols after their own fashi in woddess & groues. whereupon it foloweth in the text, that God was highly displeased with them, mittebatque eis Prophetas vt reuerteretur ad dominum, quos Protestantes illi audire nolebant: and he sent vnto the Prophetes that they should returne againe vnto him, but they Protestantes, that is to say, they makinge their sollemne protestations would not heare them. In which few wordes the malice of y<sup>e</sup> chie Protestantes of these our dayes is manifestly prophesied of, and plainly described: of those I say, which wil not harken to the auncient Fathers so many and sundry waies callinge and cryinge vnto them to returne vnto God their Father, & to the holy Catholike Church their mother, both which they haue at one time forsaken. But as I sayd before, I trust there be not many of that sort, I trust they are only as the scripture saith, Protestantes illi, which we may englishe, those Protestantes, or that kind of malicious Protestantes.

For there is an other sort of very earnest Protest-

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Protestantes, which are not seduced by malice, but of a certaine zeale and simplicitie, being after a sort exceeding zealous of the truth. And therefore there is good hope that God will deale mercifully with them, as he did with S. Paul and others. Neither doe I dispaire, but vnto such the reading of these auncient Fathers thus fully alleged may doe much good: specially if they them selues will not close their eyes, whē the truth shal shyne clearly before them. Yea and although many of them be gone so far in this blind zeale (as I my selfe do know certaine) that they make this one of the most surest groundes and principles of their religion, to say their conscience beareth them witnesse of the truth, and that the spirit instructeth them: yet I haue good hope and trust in God, that these testimonies thus amply set forth, by which their misinformed consciences may finde far better witnesses of the truth, shall do them no small good.

For if they wilbe content sincerely to folow the counsell of holy Scripture, as they pretende specially to doe in that point (being in dede much deceaued, for that they lacke those singular reuelations and speciall graces, by which S. Paul and others might  
A v boldly

**To the Reader.**

**1. Ioh. 4.**

boldly so speake) they must first of all trye  
that spirite which they say instructeth and  
guydeth them, whether it be of God or  
no. For so S. Iohn counseyleth saying.  
Nolite omni spiritui credere, sed probate  
spiritus si ex Deo sint. Beleue not euery  
spirite but trye y<sup>e</sup> spirites whether they be  
of God. And what better waye can they  
haue to make such a tryall, then by com-  
paring that which their spirite teacheth,  
with the doctrine of S. Chrysostome, S.  
Cyprian, S. Augustine, and the rest here-  
after folowinge, who were by all mens  
iudgemēt truly inspired of the holy Ghost  
and must nedes by these mens owne con-  
fession if they haue any reason or shame-  
fastnes, be much more worthy credit then  
they them selues are? If then they shall  
(as they must nedes) find by reading the-  
se testimonies, that holy spirit which in-  
spired those auncient Fathers, to haue  
taught cleane contrarie to that whereof  
their fond conscience beareth them wit-  
nesse, they will I hope beginne by litle  
and litle to mistrust that priuate spirite of  
their owne fancy, and submit them selues  
to that truth which is here by the auncient  
Fathers generally approued and allowed.  
And this must they nedes doe onlesse they  
turne their simplicitie into presumption,  
and their vnskillfull zeale into wilfull ma-  
lice.



## To the Reader.

like. which if they doe, then others may yet take good by their example, and vnderstanding what sprite beareth rule in them, beware how they fall into that kind of foolish zeale, which by S. Paules iudgement is voyde of all knowlege and discretion.

And thus thou vnderstandest (gentill Reader) how vppon hope to doe good vnto many, I was moued to make this commo vnto thee and other, which at the first I had appointed to be priuate vnto one frind only. Neither could other mens much more learned bookes set forth already of this selfe same matter staye this my purpose, when I considered withall how one disease in diuerse men is not commonly cured by one medicine: but that sundrie complexions demaunde diuerse compositions, or at the least one kinde of medicine diuersely tempered. wherefore sith this is done of me vppon respect only to doe good, in such sort as my simple abilitie serueth, do thou also construe all things to the best, and be not offended though my purpose being changed I haue not yet altered in my notes that maner of writing which I vsed at the first. And if my simple notes mislike thee, either because to the Catholike I shall iustly seeme to haue omitted many things and passed  
ouer

## To the Reader.

2  
ouer many stronge argumentes slightly;  
or because to other I may perchance seme  
sometyme to speake roughly, the yet take  
in good part my other small labor, and  
what so euer thou art, take some good by  
the auncient Fathers testimonies, which  
do so euidently by them selues note vnto  
thee the Catholike faith. wherevnto if  
thou take hereby any occasion to returne,  
or therein to continue more stedfast, so I  
shall litle esteeme whatsoeuer blame may  
otherwise be layed to my charge, and  
also shal thinke my great good  
will and small payne suf-  
ficiently recom-  
pensed.

Robert Pointz.

# Faultes escaped in printing.

lese.	side.	line.	fault.	Correction.
2	1	4	man	may
5	2	24	from pinnacle	from the pinnacle
6	1	31	specally	specialy
11	2	28	rife	rise
12	1	26	nerce	here
21	2	6	appearest	appeared
24	2	30	whercof	whereof
32	2	3	ont	out
Ibid.		8	also	also
39	1	15	a	all
42	1	9	the	that
48	1	14	endure	endue
55	1	1	Aske	Aske
83	1	5	brought passe	brought to passe
Ib. in y margēt. 81. i Mat. De p̄dit. lud.				
Ibid.	2	31	lifter	after
103	2	19	substance	sustenance
121	2	4	which	In which
123	1	29	withnesse	whitenesse
140	2	12	ashmed	ashamed
146	1	1	sense	sentence
147	1	3	apposeth	opposeth
156	2	9	out all	out of all
158	1	15	anturally	naturally
159	1	20	liueth	lively
160	1	13	wrote out	he wrote out
Ibid.	2	4	aduserus	aduersus.
162	1	19	which	with
168	2	13	thim	him
178	1	15	it not	is not
184	1	19	perspiciētie	perspicuitie
192	1	22	naturally	naturall
199	1	8	counsell	Counsellors



*Magnus Basilius in Homil.  
contra Sabel. & Arr.*

Te pacatum reddat traditio: Dominus  
ita docuit: Apostoli prædicauerunt: Patres  
custodiuerunt: confirmarunt martyres:  
sufficiat dicere sic edoctus sum.

Let tradition content thee: Our Lord  
hath so taught: The Apostles haue so pre-  
ached: The Fathers haue so obserued: The  
Martyrs haue confirmed it: let it be inough  
to say, thus haue I bene taught.

Idem Basilius in sua ad Antiochenam  
Ecclesiam Epist.

Fidem nos neque ab alijs scriptam nobis  
recentiorem suscipimus, neque ipsi mentis  
nostræ germina tradere audemus: ne hu-  
mana figmenta existimentur esse verba re-  
ligionis, sed quæ a sanctis patribus edocti  
sumus, ea interrogantibus nos annun-  
tiamus.

We neither receaue a later faith written  
for vs of others, nor dare we deliuer de-  
tises that spring out of our owne head,  
least matters of religiõ should be thought  
to be mens seyned inuentions: but what  
things we haue bene taught of y<sup>e</sup> holy fa-  
thers, those we declare vnto such as aske  
vs.

*Augustin. lib. 2. contra  
Iulian. Pelag.*

Nunquid Cyprianus, Hilarius, Ambrosius & Ioannes (Chrysostomus) de plebeia fece Sellulariorum? &c.

Nunquid milites? nunquid Scholastici auditoriales? nunquid Nautæ, Tabernarij, Cetarij, Coquilani? nunquid adolescentes ex monachis dissoluti? & paulo post:

Isti episcopi sunt, docti, graues, sancti, veritatis acerrimi defensores aduersus garrulas vanitates.

What say you to these men, Cyprian, Hilarie, Ambrose, and Iohn Chrysostom, are they of the rascall sort of sitting Craftsmen? &c. Are they Souldiars? Are they Scholers that for the fashion only haunt lessons? Are they Mariners, Tapsters or Dreentises, Fishcionters, Scoullians? Are they yonkers such as of Monkes become dissolute Renegats? (& a litle after. )

Nay, these are Bishops, learned, graue, holy, most earnest defendours of the truth against babling vanities,

Regiæ Maiestatis priuilegio concessum est  
Roberto Poyntz Anglo, vti per aliquem  
Typographorum admissorum impune  
ei liceat imprimi curare, & per omnes  
Burgundicæ ditionis regiones distra-  
here, librum inscriptum: **Testimonies**  
**for the reall presence, &c.** & omnibus alijs  
inhibitum, ne eundem absque eiusdem  
Roberti consensu imprimant, vel alibi  
impressum distrahant. Datum Bru-  
xellæ 20. Augusti. Anno 1565.

Subsig.

Facutwez.



## Testimonies for the real presence. 1.

**T**he places of the new Testament which principally belong to the blessed Sacrament, together with a short introduction to the testimonies of the fathers.

**T**here is no one saying more truly verified of Christ our saviour, then that which is spoken by the Prophet Esay, where he saith: Quid est quod ultra facere debui vineæ meæ, & non feci ei? what is it y I ought to doe more vnto my vineyard, and I haue not done to it? for certainly his bountifull goodnesse hath bene alwayes such toward mankind, that he hath omitted nothing that might serue to bring vs to that heauenly heritage, which he hath most derely purchased for vs.

The first Chapter.

Esai. 5,

And therefore emōg many other things this one semeth vnto me worthily noted of many learned men and good writers, as a speciall token of the great desire which he hath of our saluation: that he hath provided the greatest mysteries of our redemption so often to be repeted and witnessed in the new Testament: to th'end no man should haue any iust occasion to doubt of them, or any laufull excuse of his incredulity and misbeliefe. which thing is principally obserued in the chief and highest mysteries, to witnesse not only y certenty, but also the dignity and maiesty of them.

The chief mysteries of our Religion are oftē repeted in scripture.

And therfore notwithstanding they were al soze  
B signified

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signified and prophesied in the olde testament, as well by the figures and ceremonies of the lawe, as by the wordes & dedes of Patriarches and Prophetes: yet Christ him self to make the same more playne, and that they should be the better regarded, allways warned his disciples before hand of those great mysteries which were to come, and they fayled not according to his example to commend the same to the faithful after his ascension, by theyr dayly practise and preaching.

In suche sorte that as the tyme is commonly deuided in to three partes, the tyme past, present, and the time come: so we find those great mysteries for the most part three seuerall tymes witnessed and rehershed vnto vs in holy scripture. for we read howe Christe firste solenly promised them, howe he afterward fulfilled his promise, and last of al howe the Apostles by theyr preaching and writing confirmed them. But that this may appeare more euident by some playne example, what greater mysteriy is there of our redemption then the death and passion of the sonne of God by which we are redeemed? of whiche thing Christe very often warned his disciples long before it came to passe, neither signified only that he should be killed and put to death, but also after what manner and sorte, saying, Like as  
Joy=

1.  
Ioan. 3.

thereall presence.

2.

Moses lyfted vp the serpent in the wilderness : euen so must the sonne of man be lifted vp, that euery one which beleueth in him maie not perishe. And in an other place he hath these wordes. And if I be lifted vp from y<sup>e</sup> earth, I shall draw all thinges to my selfe. which the Euangelist him selfe expou-  
ndeth immediately saying. He spake this signifying what death he should dye, Now it can not be doubted but this promise was perfectly performed ( accordingly as all the foure Euangelists do witnesse ) at the tyme of his passion. And last of all, nothing is more communely preached and taught in the Actes of the Apostles, and Epistles of S. Paule and others, then the same death and Crosse of Christ. The like may easely be shewed in those other high mysteries of his resurrection, ascension, and the comming of the holy Ghost, &c.

Ioan. 12.

2.

3.

Also the holy Sacramēt of baptisme taking his vertue and strength of Christ his passion & being the only doore whereby we entre to saluatiō, is with no lesse diligence commended vnto vs by Christ and his Apostles. For Christ first in that swete talke he had with Nicodemus teacheth before  
hande, that onlesse a man be borne again of water and the holy Ghost he can not enter into the kingdome of heauen. And anon after his resurrection we read that he

Ioan. 3.

W h

in dede



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Matt. 28.

3.

Acto. 2.  
& 8.

in dede instituted that holy Sacrament, & gave his disciples auctorite to minister the same, saying: All power is geuen me in heauen & in earth, goe ye therefore & teach all nations, baptising them in the name of the Father, and of the Sonne, and of the holy Ghost. And finally we find the same confirmed by the practise of the Apostles. As whē after S. Peters sermon there were baptised three thousand persons. likewise diuerse in Samaria by S. Philippe, and in other places by S. Paul and the rest.

Now to come vnto my principall purpose. The blessed Sacrament of the altar being no small mystery, but in dede y very chiete treasor of all Chrysten religion, & the perfection of all other Sacraments: it was most requisite y the same should likewise be at diuerse tymes, and in diuerse places of holy scripture, highly comēded vnto vs. wherefore Christ tendering so hartely our health, and knowing so assuredly what a great comfort the same should be vnto all good folke: as by the strength and vertue whereof, they might passe quietly through this vale of misery, and safely arrive vnto the hill of God, where they should enioy & see him face to face to their endlesse comfort: he foreseeing also al that mischief, which the Deuill and his wicked menthres the miscreans & heretiks should practise to ouerthrowe

The vert-  
ty of the  
blessed Sa-  
cramēt at  
thre spe-  
cial tymes  
witnessed  
in holy  
scripture.

thow the same, provided that the veritie thereof should be at three severall tymes most plainly & manifestly witnessed, accordingly as it may be perceived in the other mysteries before mentioned. For we have first the promise of this holy Sacrament most solemnly made by Christ in the first of S. Johns Gospell, together with a plaine declaration of the substance, and contentes thereof, which he saith shalbe his flesh and blood. Also he there teacheth, how necessary the receaving of this foode shalbe, to all y conet after everlasting saluation. Secondly we have y fulfilling of that promise at his last supper, where he instituted this blessed Sacrament and gaue his Apostles authority to doe the same by those wordes: Hoc facite in meam commemorationem, Do or make this for y remembrance of me. all which is most perfectly described by the other thre Euangelistes. Last of al S. Paul witnesseth the practise thereof in y Church of the Corinthians: to whom he writeth, that he deliuered the same thing which he receaved of Christ his Lord and master. Now as the holy Ghost hath provided all these testimonies most plainly to agree in setting forth one truth; so y same hath inspired also the holy Doctors of the Church inuicibly to consent as wel in their expositions made vpon those special places,

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as where soener els they happen to intreat of this matter. But because all that they write hereof is commonly grounded vpon some texte in one of those places, to theend you may better vnderstand the expositions of the holy doctours (which I entend by God his helpe moste amply and fully to translat) and lesse troble your self in seeking for the textes of holy scripture which they shall allege, as also that you may first of all begin with the sure foundation, and consider how plainly Christ him selfe speaketh herein: I haue thought good first of all to set before your yeyes those speciall places of holy scripture according to that ordre of tyme which (as I noted vnto you before) is obserued in them. First therefore the words writen in the sixt of S. Johns Gospel which Christ spake at Capharnaum wher he promised the institution of this diuine Sacrament, iust y<sup>e</sup> Easter twelue moneth before he instituted the same at his laste supper in Hierusalem, are these. I am the lyuely

**Ioan. 6.** bread which came downe from heauen, if  
 „ any man eate of this bread he shall line for  
 „ euer, and the bread which I shal geue is my  
 „ flesh, which I shal geue for the lyfe of the  
 „ world. Then the Jewes fell at variance  
 „ emongst them selues saying. How can this  
 „ man geue vs his flesh to eate? Then Iesus  
 „ said vnto them: verely, verely, I say vnto  
 you;



you, but if ye eate the flesh of the sonne of man, and drinke his blood, ye shall no haue lyfe in you. He that eateth my flesh and drinketh my blood, hath euerlasting lyfe, and I shall reyse him vp at the later day. For my flesh is verely meat, and my blood is verely drinke, he that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the liuing Father sente me, and I lyue for my Father, so he that eateth me shall lyue also for me. This is the bread which is come downe from heauen. not as your fathers did eate Manna and are dead, he that eateth this bread shall liue for euer.

This communication oure Lorde had with the Jewes teaching in the Synagog at Tapharnaum. And many therefore of his Disciples hearing these thinges saied, this is an hard talke, who can heare him? But our sauour knowing in him self that his disciples murmured herat, saied vnto the. Doth this offend you? what then if you shal see y<sup>e</sup> sonne of man ascend vp whereas he was before? The spirit is y<sup>e</sup> which quickneth, y<sup>e</sup> flesh auaileth nothing. The words which I haue spoken to you be spirit & life. And this much of those words which Christ the vttered at what time he promised (as y<sup>e</sup> wordes them selues doe plailly declare) to geue his flesh to be eaten in the blessed sacramēt. Now you shall heare those which

## Testimonies for

he pronounced twelue monethes after, at his last supper when he instituted the same blessed Sacrament, and accomplished that his foresayed promise.

**Matt. 26.** As they were at supper Jesus toke bread,

**Marc. 14** gaue thanks, & blessed, & brake & gaue to his

**Luc. 22.** Disciples saying: Take, and eate, this is

my body whiche is geuen for you, This  
doe for the remembrance of me. Like-  
wise taking the chalice after he had supped  
he gaue thanks, and gaue it them saying:  
Take, and diuide among you, and drinke  
all of this. This is my blood of y<sup>e</sup> new Te-  
stament. This is the chalice, the new Te-  
stament in my blood, which for you and for  
many shalbe shed for the remission of syn-  
nes. I say verily vnto you that I will not  
drinke from hence forth of this generatiō  
of the vine, vntill that day when I shall  
drinke it new with you in the Kingdome  
of my Father. And they dranke all thereof.

These are in effect all the words which  
y<sup>e</sup> three Euangelistes witnesse to haue bene  
spoken of Christ at the institution of y<sup>e</sup> bles-  
sed Sacrament. It remayneth that I geue  
you... likewise S. Paul his words, by which  
it appeareth, how he deliuered the same to  
be practised amongst the Corinthians, which  
Christ before instituted. S. Pauls words

**1. Cor. 11** are these. For I receaued of our Lord that

which I deliuered vnto you: for our Lord  
Jesus

Iesus y same night he was betrayed, toke  
 bread, & geuing thanks, brake, and sayed:  
 take, & eate, This is my body, which shall  
 be deliuered for you, do this for y remem-  
 brance of me. Likewise the chalice also af-  
 ter he had supped, saying: This chalice is  
 the new Testament in my blood, doe this  
 so often as ye shal drinke, for y remembrance  
 of me. For so ofte as ye shal eat this bread,  
 and drinke of this chalice, ye shall shew  
 soorth our Lordes death vntill he come.  
 wherefore whosoener shall eate the bread  
 and drinke of the chalice of our Lord vn-  
 worthely, shalbe guilty of the body & blood  
 of our Lord. But let a man examine him  
 self, and so let him eate of the bread & drink  
 of the chalice: for he that eateth and drink-  
 eth unworthely, eateth and drinketh his  
 own iudgemēt, not discerning the body of  
 our Lord. Thus you haue those worthy  
 testimonies of y new Testament, by which  
 the true doctrine of this hygh mysterie the  
 blessed Sacrament of the altar is substan-  
 tially & perfittely confirmed, & wise by Christ  
 his own mouth (accordingly as the fower  
 Euangelistes do witness) and once by his  
 elect vessel S. Paule, making a reherfall  
 only of Christes institution.

Of y words nomā douteth, but whatso-  
 euer opiniō or sect he be of cōcernig y mat-  
 ter it self, he pretēdeth to reuerēce thē with



## Testimonies for

wherein  
consisteth  
the whole  
controuer-  
sie of our  
tyme.

Matt. 4.

Psal. 90.

all hys hart & stedfastly to beleue that whi-  
ch Christ ment by them. So that herein the  
Catholikes and Protestantes doe agree ve-  
ry wel. for both do confesse aswell these to  
be the words of the new testament, as also  
that they haue a trew meaning which is  
necessarily to be beleued. But which is the  
true sense and meaning of them, thereupon  
ariseth al the strife, and therein consisteth the  
whole weyght of the matter. For wordes  
serue properly to this end, to geue the rea-  
der or hearer to vnderstand what his mind  
and meaning is that vttereth the. So that  
vntles we haue this true meaning, it skyl-  
leth very litle what one thinke or beleue  
of the words. It is most certayne also that  
the wordes of holy scriptur haue ben all-  
wayes, alleged not onely of all manner of  
heretiks, were they heresies neuer so false  
and abominable: but euen of the Diuell  
hym selfe the great graunfather of al here-  
sies and lyes, as it is specially noted in that  
place where he tempted Christ to cast hym  
selfe downe from pinnacle of the temple.  
For to perswade him thereunto he alleged  
in a wronge sense thys place of scripture:  
Angelis suis mandauit de te. & cæt. He hath  
geuen his angels charge of the y thou hurte  
not thy fote againste the stone. For those  
words are not ment of such an external and  
corporal protection wherby any mā should  
be

be moued to tempt god, neither of ~~messias~~ only as the Diuel falsely applied them, but of the spiritual & inward protection whiche angels haue committed the ouer good men.

But we are on the other side againe most assured that although neither heretike nor diuel lacketh wordes of scripture to allége for theyr falshoodes, yet they can neuer alleage therefore any one word truly & rightly vnderstode. For truth always agreeth only with truth, & therefore euery word of holy scripture beinge most infallibly true it is not possible y<sup>e</sup> same should at any time be truly alleged to proue a falshod. The contro- uersie the which at this day troubleth Chri- stendō so much cōsisting only in y<sup>e</sup> true mea- ning of Christes wordes & in effect all toge- ther about y<sup>e</sup> true sens of those foure, This is my body, we ought earnestely to thinke which may be the most sure & safest way to attaine thereunto: especially whereas both y<sup>e</sup> truth of al other questiōs now in contro- uersie, & the whole state of our soules health depēdeth after a sort vpon y<sup>e</sup> true knowlege & true beliefe thereof. If we consider the whole course of a Christē māslife, there is no one vertue more cōmended either by y<sup>e</sup> manifold testimonies of holy scripture, or exāple of Christ him selfe & al holy fathers, than humility, which as it serueth best in al cases of a māslife, so it helpeth specially to y<sup>e</sup> true

The  
meane  
to vnder-  
stand scri-  
pture tru-  
ly.

## Testimonies for

**Ecc. 3.**

**The iudge-  
ment of  
auncient fa-  
thers  
ought to  
be prefer-  
red before  
our own  
fancie.**

true vnderstanding of Gods word, as con-  
trariwise pride is the rote of all heresy and  
mysbeleffe. And if you will haue the same  
proued out of scripture it self, harken vnto  
those words of Ecclesiasticus, where it is  
sayd: *Esto mansuetus ad audiendum verbū  
Dei, vt intelligas, & cum sapientia proferas  
responsū verum.* Be lowly and meeke to  
heare the word of God, that thou mayst vn-  
derstand, and with wisdom bring forth  
a true answer. This sure foundation being  
then layed, that we may by this meanes be  
assured of the true vnderstanding of Chri-  
stes words: let vs y desire to attayne there-  
vnto, sticke vnto this sure ground: let vs  
put in practise this humility: let vs not  
proudly take vppon our selues by confe-  
rence of scripture only to find out so high a  
mysterie, neither let vs trust our owne  
braynes only. For as we may easely mis-  
construe any one place: so may we no lesse  
easely be deceaued in the interpretation of  
many, which we endenour to try and exa-  
mine by the same. We ought rather hum-  
bly become scholars vnto such as long be-  
fore our tyme haue not without the mani-  
fest assistance of the holy Ghost most dili-  
gently studied holy scriptures, & truly ex-  
pounded them: we ought not wedde our  
cōsent to y sense, which our selues or some  
other of our age haue inuented, specially if  
the



the reall presence.

7.

the same be found contrary to y<sup>e</sup> sense of the  
auncient holy Fathers. For what token of  
humility appeareth in him, who preferreth  
his owne fany before y<sup>e</sup> iudgement of such  
learned Doctors? Or what greater pride  
can ther be, the for y<sup>e</sup> new learning of a few  
sprōg vp within these thirty or forty yeres  
to cōdemne their learning which hath bene  
wel nigh thirten hundred yeres of al Chri-  
stendome generally receaued & approued?

Holy scripture teacheth also y<sup>e</sup> the lippes  
of Priestes do kepe the true knowledge of  
Gods law: & willet hys to seke y<sup>e</sup> vnder-  
standing thereof at their hāds. what more  
worthy Priels wil yon seke for, then those  
holy Bishops, S. Chrysostome, S. Cyrill,  
S. Cyprian, S. Ambrose, S. Augustine, &  
such like? who attayneth to y<sup>e</sup> true meanig  
of Christes words, if they did not, which so  
happily succeded y<sup>e</sup> Apostles them selues as  
wel in nerencesse of tyme, as godlynelle of  
life? what more indifferent iudges cā any  
man require then such, as without all par-  
tiality of either part y<sup>e</sup> now strineth, haue  
written truly & sincerely what them selues  
then taught, & what y<sup>e</sup> whole Church then  
belenced so many hundred yeres before this  
cōtrouerisie was either doubted or dreamed  
of? The Ecclesiasticall hystorie recording  
vnto vs y<sup>e</sup> meanes which S. Basil y<sup>e</sup> great  
& Gregoꝝ Nazianzen two perfite holy &  
great

Mala. 20

Lib. 11.  
cap. 9.

## Testimonies for

great learned diuines vsed for y<sup>e</sup> true vnder  
 standing of y<sup>e</sup> bookes of holy scripture repor  
 teth thus of the. Eorū intelligentiā & cæt.  
 „ They folowed y<sup>e</sup> vnderstāding of those bo-  
 „ kes not by theyr own presumptiō, but accor-  
 „ ding to y<sup>e</sup> writings & antority of their fore-  
 „ fathers. who also theselues receaued y<sup>e</sup> rule  
 by succesciō frō y<sup>e</sup> Apostles. Here we learne  
 not only y<sup>e</sup> these holy fathers by their good  
 ensāple haue cōfirmed y<sup>e</sup> vertue of humility  
 in preferring y<sup>e</sup> forefathers iudgemēt before  
 their own, but also y<sup>e</sup> this rule of tryng out  
 y<sup>e</sup> true meaning of holy scripture was by y<sup>e</sup>  
 Apostles theselus cōmēded vnto vs. Now  
 if thes, two great clarks liuing not past 300  
 yeres after y<sup>e</sup> Apostles, reuerenced so much  
 theyr forefathers which were of liklyhod ei-  
 ther about 200 yers oli or not so much elder  
 the theselues, how much more ought we to  
 reuerēce & embrace their writings which  
 ar thise yea six tymes so many hundred yers  
 before vs? If they, whose perfitnesse of lyfe  
 was such who as y<sup>e</sup> same history witnesseth  
 sequestred the selues y<sup>e</sup> space of thirtē yeres  
 frō al other assayres & secular studies to em-  
 ploy this only, would not yet presume to  
 vnderstād scripture wout y<sup>e</sup> interpretation  
 of theyr ancestors: what presumption were it  
 for any mā now a days in which al iniqui-  
 ty abundeth, & especially for y<sup>e</sup> common sort  
 which neuer study y<sup>e</sup> scripturs thirtene mo-  
 nethes

the reall presence.

8.

methes together, to trust their own phansy  
bly & to refuse y<sup>e</sup> interpretatiō which y<sup>e</sup> holy  
doctors of y<sup>e</sup> church & aunciēt wryters shall  
ministre vnto thē? But as I haue alleged  
this one exāple of two perfite good mē to  
shew what we ought to do i this case: so I  
could by a nūbre of exāples most plailly de-  
ciphre vnto you what kind of men they al-  
wayes haue bene which do practise y<sup>e</sup> cōtra-  
ry. To auoid tediousnes I will rekon one  
or to only. First therfore harkē I pray you  
what is writē of those notorious heretikes  
the Arrians by a very reuerēd & auncient  
Catholike Bishop Alexander, as appe-  
reth in y<sup>e</sup> Tripartite story, in a letter of his  
wherein he describeth perfectly the maners  
of those olde heretikes. His wordes are as  
here foloweth.

Hi enim qui contra deitātē filij Dei ca-  
stra constituunt, neque contra nos ingratas  
calūnias exercere formidant: quoniā &c.  
For these Arrians (saith he) whiche doe  
pitch their tentes and make battail against  
the Deity of the sonne of god no meruel if  
thei feare not spitefully to slander vs  
(Catholikes) seing they cannot abide that  
any of the auncient fathers should be com-  
pared w<sup>th</sup> thē, neither can suffer to be cōtēd  
equal w<sup>th</sup> such as haue bē our teachers & ma-  
sters frō our youth, nor admit any of those  
whiche now ani where do beare like office,  
to haue

It hathe  
bene y<sup>e</sup> mā-  
ner of here-  
tiques al-  
wayes to  
refuse the  
authoritie  
of aunciēt  
Fathers.

Lib. i. ca.

14.



## Testimonies for

- » to haue like measure of wisdom, to them
- » selues, counting them selues only to be wise
- » (being in dede poore wretches and inuētors
- » of strang opinions) & that vnto them only
- » those things haue bene reueled, which no
- » man vnder y son euer vnderstode before.

**Eccl. his.** Also Eusebins declaringe howe one  
**li. 4. c. 29** Tatianus fell into sundry abhominable  
heresies hath emongest other these words,  
which serue wel to this purpose: Elatione

nimia elatus tanquā qui se ceteris duceret  
meliorem proprium maluit quā a veteri-  
bustraditum docendi instituere stylum. He  
being puffed vp with ouer much haughtynes  
as one that thought himselfe better then  
all other, chose rather to folow his owne  
peculiar maner of teaching, then that which  
was deliuered of his ancestors. And a litle  
after speakig of y same heretike & his cōpa-  
nions he describeth thē after this sort: Qui

**Ibidem.** vtūtur quidē lege & Prophetis & Euāgelij,  
sed propria quadā interpretatione scriptu-  
rarū sensum peruertunt. which vse in dede  
the law, the Prophetes & the Gospel, but  
doe peruert the sense of scriptures by ex-  
pounding them after a certain peculiar and  
priuete fashon. Of Nestorius also y grand

**Trip. his.** heretike this much is writen. Libris anti-  
**li. 12. c. 4.** quorum interpretum dedignabatur incum-  
bere, omnibusque se meliorem putabat esse.  
He disdained to reade the booke of anniciet

inter

interpreters and preferred him self before al other. Thus you see most evidently what kind of men those haue bene allwayes, which refused th'expositions of auncient writers: you see both partes thoroughly proued, aswell that humility, in embracing the holy Fathers censure, is the way to come by the true sense of the holy scripture, as that pride on y other side & presumption, is the commen high way that leadeth vnto all heresy and fallshode.

wherefore I doubt not but as you hartely detest these heretiks pride: so according to y good exsample of S. Basill & S. Gregory Nazianze, you wil gladly with al humility folowe that meaning of Christs wordes concerning this hygh mystery of our redemption contained in the blessed Sacrament of the altar, which the holy, learned, and auncient writers shal plainly declare vnto you. whose sayinges I doe minde from thence specially to translate, where they write most fully and at larg of this matter, to thentent you reading theyr whole discourse, not by peace meale or in a few lynes, but many leaues together, may more persitly be instructed in theyr doctrine, and haue no cause to mistrust in me any false dealing: but rather to perceane many tymes the legerdemaine of some Protestantes, whiche haue not blushed to alleage halfe sentences for their syde

when

## Testimonies for

when as the wordes going before of those which folow make clane against them. I will therefore translate vnto you first of all, that which S. Chrysostome the chiefe doctor amongst the Grecians hath written most largely vpon some parte of those places of scripture before reherſed.

**T**estimonies out of S. Chrysostome  
vpon the sixth Chapter of S. Iohn.

The 9.  
Chapter.

**T**O begin now with the sixth Chapter of S. Iohn, that you may more plainly conceaue of what force that place is to proue the real presence of Christs flesh and blood in the blessed Sacrament, and also howe S. Chrysostoms words here doe come in: You shal first vnderstand, that the Jewes of Capharnaum (whiche thereof are commonly called Capharnites) after they had ben miraculously fede of Christ with five barley loues & two fishes being them selues in number about fyue thousand, returned vnto Christ again, looking for some other like banquet: and to prouoke him the more as they thought, began to bragge how their fathers dyd eate Manna in the desert, doing him to vnderstand thereby if he would get credite amongst them, he should in like sort feed the. wherevpon our sauour tooke occasion to declare vnto them before hand, that miraculous & heaueonly

Iohan. 6.



heauenly foode which he minded afterward to ordein in his last supper & which should not only aunswere their **Manna**: but so far passe the same as a true body passeth a shadow. And therefore he saied vnto them, the bread which I shall geue is my flesh. & that he ment by those wordes to leaue his true flesh in dede to be eatē in stede of their **Māna**: it appereth by that which followeth most euidently. For whereas the **Capharnite** **Jewes** gruged strait way saying: how cā this man geue vs his flesh to eat? imagininge suche a grosse and homly catynge of **Christes** fleashe as of other common fleshe which is bought in the shābles, he did not take away that scruple as our **Protestātes** do now a dayes with saying ȳ it should be a bare figure onely, or that they should cate bread only and not fleshe, and feed on hym only spiritually by fayth. He sayde none of all these thinges but cleane contrary to confound their gruging infidelity & to cōfirme his former words added thervnto other of more vehemēce saying: verely, verely, I say vnto you, but if ye eate the flesh of the sōne of man and drinke his bloode, ye shall not haue lyfe in you, with many moe of lyke perspicuity and playnesse. Nowe if **Christ** had mente by these first wordes a figure or tokē only of his fleshe, how easely might he haue satisfied the **Jewes**, who coulde so

An euidēt argument prouing ȳ **Christ** meant to geue his true fleshe.

¶

well

## Testimonies for

Math. 15

well away with figures beinge allwayes  
vled therunto in Moyses Law. And what  
likelyhood is there, y he being so merciful  
a Sauour vnto al men, and bearing such  
a speciall affection to hys countrimen, that  
he neuer departed from them, but witnessed  
that he was chiefly sent vnto the lost shepe  
of Israel, would not only not appease their  
grudging, but more increase y same? In so  
muche that in the ende they quite forsoke  
him saying: this is an hard talke, who can  
heare him? whereas if he hadde ment a bare  
signe or figure, by telling the truth only, he  
might haue kept them continually in his  
company. Truly no man (I suppose) that  
thinketh wel of God, can imagine any such  
vnmmercifulnes to haue bene in Christ. And  
therefore seing he made no such interpreta-  
tion, but cōtrariwise immediatly after their  
grudging, threatned thē, that onlesse they  
did eat his flesh and drinke his blood they  
should not haue life, & confirmed the same  
with his accustomed othe verily, verily: it  
seemeth vnto me a very strong argument,  
y his meaning was to promise thē his true  
naturall flesh, & not a figure thereof only.

But to proue that he ment so in dede,  
hearken now what S. Chrysostom writeth  
vppon those stubborn wordes of the repi-  
ning Jewes: This is an hard talke, who  
can heare him? In the exposition whereof  
afte r

after a few lines he hath as here ſoloweth.

It is y<sup>e</sup> part of a ſcholer not to enquire Chryſo.  
curiouſly of y<sup>e</sup> which his maſter affirmeth, Hom. 45  
but to heare & beleue, and attend a conue- in Ioan.  
nient tyme for the reſolution thereof. How  
happened then here (ſay ye) the contrary? "  
& why went they backe? mary by reaſon of "  
theyr owne folly. For when this queſtion "  
cometh in, quomodo aliquid fiat, how or by "  
what meanes any thing may be done, to- "  
gether therewith cometh incredulity and "  
lacke of faith. So Nicodemus being troubled Ioan. 3.  
with in him ſelf ſayd, how can a man entre "  
into his mothers womb again? and euen ſo "  
theſe men now are troubled ſaying, how can "  
this man geue vs his fleſh to eate? "

But if thou aſkeſt this queſtiō: why didſt "  
y<sup>e</sup> not ſay likewise at y<sup>e</sup> miracle of five loaves: "  
How hath he increaſed them ſo much? Be- "  
cauſe they cared the only for filling their bel- "  
lies, & reſpected not the conſidering of y<sup>e</sup> "  
miracle. But the thing it ſelf (you will ſay) "  
then taught them. Therefore they ſhould "  
haue learned to beleue therby, that theſe "  
thinges alſo by him might eaſely be done. "  
For to that entent he wrought the former "  
miracle, that therby they ſhould learne not "  
to diſcredite any more ſuche thinges as he "  
ſhould tell them afterward. But they truly "  
were nothing better for thoſe his ſayings. "  
We are they which haue receaued the com-



## Testimonies for.

3. modity and benefit thereof. wherefore it is  
 necessarily to be learned how wonderfull  
 mysteries these are, why they were geuen,  
 and what profite aryseth by them. we are  
 one body & members of his flesh & bones.  
 And therefore suche as haue professed his  
 name ought to obey his precepts. Now that  
 we be not by loue only but in very dede tur-  
 ned into his flesh, that is brought to passe  
 by the meate which he hath geuen vs. For  
 when he would declare his loue towardes  
 vs, he mengled him selfe by meanes of his  
 body together with vs, and made him selfe  
 one with vs, that the body and the head,  
 should be vnited together. For this is the  
 manner of such as loue most intierly. This  
 Job signified of those seruantes by whom  
 he was most beloned, which to expresse the  
 same loue sayd. who could graunt vs that  
 we might be filled with his flesh? the which  
 thing Christe performed, to binde vs more  
 to loue him. And to witnesse his singular af-  
 fectiō towardes vs he permitted him selfe  
 not to be seen only of such as are desirous,  
 but to be touched and eatē, and theyr teath  
 to be fastened in his flesh, and all men to  
 be filled and satisfied with the desire of him.  
 Let vs rise therefore from that table as it  
 were lions breathing out fyre, making the  
 diuell him selfe a feard, let vs haue in mind  
 our head, and thinke vppon the singular  
 loue

commi-  
scuit.

4.  
Iob. 31.

one whiche he hath shewed towarde vs. Parents oftentimes haue put forth theyr childre to be nourished of other, but I (saith Christ) do nourish you with my own flesh, I geue my self vnto you, I fauour al men, I geue all men good hope of the ioyes to come. He that sheweth him selfe so louing to vs in this life, will shew the same much more in y<sup>e</sup> life to come. I vouchsafed (saith he) (to be your brother I be came partaker for your sakes. of flesh and blood. And looke by what thinges I was ioyned in one with you, the same thinges I haue now exhibited and geuen again vnto you. This blood is cause that the kingly image flourisheth in vs, this blood suffereth not the beauty and nobility of the soul which it watereth continually and nourisheth, at any tyme to decay. Blood is not made by and by of the meat that is eaten, onlesse it be first changed into some other thing, but this blood floweth to y<sup>e</sup> soule immediatly without any delay, and indueth it with a certaine great strength. This mysticall blood driueth the deuils far of from vs, and draweth the Angels and Lord of Angels nerce vnto vs. For the deuils when they see within vs y<sup>e</sup> blood of our Lord, are put to flight, and y<sup>e</sup> Angels make hast to assist vs. This blood being shed, washed the whole world, of which S. Paul to the Hebrewes speaketh

5.  
 6.  
 7. The Sacrament putteth Deuils to flight.

## Testimonies for

9.  
Exod. 12

very much. This blood purged the inward places and the holy of holies. If the figure thereof had such true in y<sup>e</sup> Jewes Church, being sprinkled on y<sup>e</sup> postes of their doores in the midst of Egypt; much more y<sup>e</sup> truth. This blood signified y<sup>e</sup> golden altar. without this y<sup>e</sup> hyghe Priest durst not entre into y<sup>e</sup> inward places. This blud made Priests, this blood in a figure purged synnes. In which figure if it was of such force, if death quaked at the shadow, how much more I pray you will it feare y<sup>e</sup> truth it self? This is y<sup>e</sup> health of our soules, by this our soule is washed, hereby it is adorned & decked, hereby it is inflamed. This maketh our mind brighter thē fyre, & more shyning thē gold.

10.

The shedding of this blood caused heauen to lye open vnto vs. wonderful truly are the mysteries of the Church, wonderful is her closet or holy place. Out of Paradise springeth a fountain from which sensible riuers are derined. From this table a fountaine riseth which sendeth forth spiritual fluddes. By this wellspring bare wyldowes doe not grow, but trees y<sup>e</sup> reach vp to heauen it self, which always doe bring forth seasonable and sound fruits. If any man be ouer hote or drye let him resort to this fountayne and he shalbe refreshed. It cleanseth al filth and vncleannesse, it aswageth heates, not such as are caused by the sonne,



sonne, but such as fyery dartes doe print or  
 fasten in vs. For it hath his spring from  
 aboue and the water is from thence conti-  
 nually renewed, from whence it hath his  
 head. There are of this fountayn many ri-  
 uers, which the holy Ghost sendeth abroad  
 according to the wyl & arbitrement of God  
 the sonne. Neither y way is made by mat-  
 tocke & spade, but by opening our hartes &  
 mynds. This is y fountayn of light which  
 spreadeth abroad the beames of truth. The  
 heauenly powers stand & behold y beauty  
 of his flouigs. For they see y vertue & mer-  
 ueilous shyning brightnes of these things  
 a great deale more plainly, then we can.

And truly euē as if a man put a hand or  
 tong in to gold y is melted, y same forthw  
 is gylted ouer: so these things which are  
 set before vs, do gylt our soules. This flud  
 mounteth vp more vehemently then fyre,  
 neither doth it burne, but oly washeth clean  
 whatsoeuer it taketh. This blood was al-  
 ways foresignified in y altars, & in y mur-  
 der of iust men. This is the ornamēt of the  
 world, this is y wherewith Christ redeemed  
 wherewith he decked y vniuersal Church. 11.  
 For euen as a man byeth & also decketh his  
 bondmā with gold, so doth Christ vs w his  
 blood. They which be partakers of this  
 blood haue their abiding with the Angels,  
 Archangels & celestiall powers. They are  
 arayed

## Testimonies for

12. arraped w<sup>th</sup> Christ his kingly stole they are  
 guarded & defended with spiritual weapōs.  
 12. Twyſh I haue ſayd nothig, I ſhuld rather  
 ſay they haue put on y<sup>e</sup> King him ſelf. Now  
 as this is a great & wonderful thing, ſo if  
 y<sup>e</sup> be without ſpot whē thou doeſt approche  
 therunto, then comest thou to thy healt<sup>h</sup> &  
 ſauegard, but if with an euil cōſcience, then  
 to thy paine & torment. For he that eateth &  
 1. Co. 11. drinketh vnworthely y<sup>e</sup> blood of our Lorde  
 eateth & drinketh his own dānation. For if  
 they which defile y<sup>e</sup> kinges purple robe are  
 no leſſe puniſhed thē they which cut & mā-  
 gle y<sup>e</sup> ſame, what merueil is it if they which  
 receaue the body of Christ with an vnclean  
 conſcience, haue one puniſhment with thē  
 13. y<sup>e</sup> with nayles faſtened him to the croſſe?  
 Conſider what an horrible puniſhement  
 Deu. 17. S. Paul threatneth vnto ſuch. who ſoener  
 Heb. 10. maketh voyde or breketh y<sup>e</sup> law of Moyses  
 (ſaith he) being conuincd thereof by two  
 or thre witneſſes is put to death without  
 any mercy. How much more then thinke  
 ye deſerueth y<sup>e</sup> man to be more greuously  
 puniſhed who ſhal tread the ſonne of God  
 vnder his ſeate and ſhall eſteme y<sup>e</sup> blood of  
 y<sup>e</sup> teſtament polluted or vile in which he is  
 ſanctified? Let vs cōſidre therefore (welbe-  
 loued) what we haue to doe, ſeing we enioy  
 ſuch benefites. when any filthy thought co-  
 meth into our mind, whē we perceaue our  
 ſelues

selues caried away by āger either in worde  
 or dede, let vs thiike what we deserue, what  
 spirit we haue receaued, & let vs kepe down  
 our vnrasonable & brutish affections. let  
 this be our cogitatio. how longe shal we be  
 wholly geauē to thinges presēt & trāitory?  
 whē shal we be styred vp to goodnes? how  
 long wil it be befoze we thinke earnestly on  
 our saluatiō? Let vs cōsidze how many be-  
 nefites Christ hath bestowed vpo vs, & rē-  
 dre him thākes therefore, let vs glorify him  
 not by faith only, but by good works also,  
 so th'ēd we may obtēin y<sup>e</sup> glory to come by  
 y<sup>e</sup> grace & clemēcy of our Lord Iesus Christ  
 through whō & w<sup>th</sup> whō be vnto the Father  
 & the holy Ghoost glory for euer & euer.

faith on-  
 ly without  
 good wo-  
 kes suffi-  
 ceth not.

Now y<sup>e</sup> you may more euidently perceauē  
 how this holy auncient Doctor impugne-  
 th directly y<sup>e</sup> opiniō cōcerning y<sup>e</sup> blessed Sacra-  
 mēt which is cōmēly taught by y<sup>e</sup> Sacramē-  
 tary Protestāts, I will breifly repete vnto  
 you some of those sētēces, which in this his  
 discourse doe cheifly touch y<sup>e</sup> point: besechig  
 you to iudge indifferētly whether it may be  
 gathered by any of thē y<sup>e</sup> he taught y<sup>e</sup> figure  
 only of Christ his body to be in the Sacra-  
 ment, & not rather the true, reall, & natural  
 body, which was borne of the virgin, & put  
 to death on the crosse for our synnes. And  
 first of al learn that good lesson of S. Chry-  
 sostom, that we ought not be curiouse in  
 asking

1.



## Testimonies for

asking how or by what meanes that which Christ affirmeth, is brought to passe.

This curiosity as it was the undoing of y<sup>e</sup> Capharnites, & sheweth that they lacked faith: so if you marke well, the same condemneth our Protestantes, & proueth manifestly, that whereas they bragge so much of their faith, saying by faith only they receaue Christ his body at their communion, in very dede they are altogether voyde of all true faith. To open which thing more plainly you shall note here, that as wel the incredulity of the Sacramentaries as of y<sup>e</sup> Jewes procedeth of those curious interrogations which S. Chrysostome blameth: but after a diuerse manner, and by two diuerse extremities, of which y<sup>e</sup> one is cleane contrary to the other. For whiles the Jewes imagined, when Christ talked of his flesh to be eaten, that they should eate the same, euen as they then saw it in the forme of flesh, neither lifted vp their mind to consider his Godhead & omnipotency, whereas by he was as well able to geue his true flesh vnder an other forme, as to fede v. thousand mē with v. loaves: hauing, I say, their mind fixed vppon this extreme grosse imagination, they murmured within themselves saying in this sense: how can he geue vs his flesh to eate? how shall our stomakes away with it? what a hard kind of talke is this?

this? is it not against nature that one man should be nourished with an other mans flesh? do not our mouthes & stomakes abhorre the same? And whereas Christ to plucke their mind from that grosse imagination sayd: The spirite is that which quickneth the flesh auaieth nothing, meaning thereby, that their so fleshly & grosse interpretation of his wordes was not to be allowed, but that they should vnderstand them more spiritually: for so much as he ment to geue his flesh vnder such a forme and in such sort, together with his soule & Godhead, that it should nothing anoye the stomake, but greatly comforte both their soule and body: they nothing attending to Christes comfortable wordes, but as men already wedded to their grosse conceiued opiniō, went clean away, & bitterly forsake him.

Now our Protestantes are in the other extremitie, agreeing neuerthelesse with the Jewes in the mischief of incredulity, as it happeneth in other like cases. for al extremes are wont to agree in y<sup>e</sup> which is ill, as it is most manifest in y<sup>e</sup> example of a prodigall man and a niggard: both which doe agree in doing euil, and yet are they clean contrary one to the other. but will you see y<sup>e</sup> same plainly appeare betwixt y<sup>e</sup> Jewes & the Protestants? As they were ouermuch grosse & carnal, so our men are ouermuch figuratiue

Ioan. 6.

How the  
Prote-  
stantes agree  
w<sup>th</sup> the  
Caphar-  
naites and  
wherein  
they differ

## Testimonies for

ratine and spiritual: They would not imagine how Christ was able to geue his flesh vnder any other forme, then that whiche they saw. These men wil not conceine how possibly his true flesh may be cōteined vnder the forme of bread as Christ appointed. They toke y first parte of Christ his talke only, and would not geue care to the last by whiche he condemned their grosse opinion. These men ground their heresy vpon the later wordes, taking chief hold of them, and do not regard what he saied before concerning the truth of his flesh. For whereas Christ saied in his former wordes, the bread whiche I shall geue is my flesh: They say cleane concrary, the bread which Christe gaue is not his flesh, but remaineth still bread, grounding their false opinion vpon those later wordes falsely vnderstode, where Christe saied: the spirite geueth life, the flesh profiteth nothing. For thereby he mēt not to deny that which he had before promysed, but to controlle the stubborn Jewes which vnderstode his words so grossely.

Thus you see how the Jewes & Protestantes are in two diuerse extremities & after a sort one cleane cōtrary to y other. But in those interrogations which as S. Chrysostom wel noteth are arguments of incredulity & lack of faith they agree I warrant  
you



you marueilous wel. For as y<sup>e</sup> Jewes vsed many howes, so these men haue almost no other thing in their mouthes, but how can Christ his flesh, blood, and bones, be cōtēned in so litle a rōme? how can his body be at one tyme in heauē and on the altar? how can it be in a thousand places at once? how can that be flesh, whiche our eyes, tast, feeling, and other senses tell vs is bread? So that as they begin like the Jewes, with that interrogatiue particule of incredulity: so the rest of their wordes tend alltogether like the wordes of the Jewes, to the discrediting of the omnipotent power of God.

For if they beleued that God were able by his worde to bring all this to passe, seme it neuer so muche against naturall reason: they would neuer reason after such a sort, but would only consider, whether Christe spake any such words whereby it may appere he ment to worke suche a wonderfull miracle. For otherwise thei may by like interrogations discredite the whole Christen faith & aske, how God made y<sup>e</sup> world of nothing? how his true Godhead came down frō heauē to be incarnat & yet remained stil, in heauē? how he was cōceined of y<sup>e</sup> blessed womā his mother without sede of a man? how he cam, flesh blood & bones out of his mothers wombe she alwayes continuing a virgin? & so orderly go forward throuhout the

## Testimonies for

the whole life of Christ, to his passion, resurrection, and ascension, which were altogether full of miracles, such as our natural reason can neuer attaine vnto, and such as we shall quickly discredite, if we vse those interrogatiues of **J**ewes & **P**rotestants. Both which as they agree, by two sundry extremes, in this infidelity of discrediting God his omnipotency: so if you compare both those extremities together, you shall find also that these mens extreme madnesse deserueth much more blame, and far exceedeth that of the **J**ewes.

**T**he **P**rotestantes incredulity is worse then that of the **J**ewes.

For first the **J**ewes beleued not yet that Christ was true God: neither yet that he was able to performe in dede whatsoeuer he promised in word. which thing the **P**rotestants must nedes confesse, if they will be **C**hristians. Secondarily they saw not vnder what forme Christ mynded to institute his flesh to be eaten, and therefore in that respect, are much more excusable then our **P**rotestants, which doe not only know that he instituted the same at his last supper vnder the forme of bread, but also haue seen the practise of the Church, and general belief of al Christendome continued so many hundred yeres. Thirdly & last, they vnderstode Christes words so, y they thought yet he ment to geue them the true substance of his flesh, although they beleued not he could

could doe it conveniently, neither should  
 abide to heare after how convenient a manner  
 the same might be performed. But our pro-  
 testantes thinke not at all that Christe ment  
 to geue vs his true flesh, but cleane contra-  
 ry both to Christes wordes and meaning,  
 take away by thoyr glossing the true sub-  
 stance of his flesh, and in stead thereof co-  
 mend vnto vs bare bread & naked figures.  
 For which thre causes no doubt the Jewish  
 Capharnites shall at the day of iudgement  
 ryle vp and cōdemne them, as those which  
 of two extreme mischieses and barreries  
 haue chosen that which is most hereticall.

Now if you compare the true catholike  
 faith with both these extremes, you shall  
 find that it agreeth with neither of them,  
 but keepeth the golde meane betwixt both.  
 For it useth none of those incredulous  
 questions which S. Chrysostome condem-  
 neth, but simply beleueth that to be true  
 which Christe affirmed. It cleaueth not to  
 the first parte of Christes wordes only, as  
 the Capharnites, who thought because he  
 sayd his flesh was meat in dede they should  
 eate him visibly: nor yet to the latter part on-  
 ly with the protestantes, who thinke be-  
 cause he saied: It is the spirite that geueth  
 life, therefore his fleshe is to be eaten by  
 faith only: but contrary to them both and in  
 the right meane & true meaning betwixt

The Ca-  
 tholike  
 faith kee-  
 peth the  
 meane.



## Testimonies for

both, adloyning al Chyistes wordes together it concludeth, that vnder the forme of bread Chyistes true flesh is really and substantially receaued. By saying vnder the forme of bread, it taketh away the Capharnites grosse, and carnall imagination, by saying true fleshe really and substantially present, it cōdemneth the Protestantes spriellish and faithlesse inuention.

I haue bene longer vpo this first sentēce of S. Chrysostom then I thought, but my trust is, that the Protestantes opiniō being thus plainly set before you, together with y Catholike beliefe, you shalbe able hereafter much better to iudge which side is confirmed by y aunciet doctors. Now it remaineth that after you haue thoroughly cōsidered how cōmon that quomodo, which S. Chrysostom condemneth, is in y Protestants mouthes, & therefore concluded also with him that they are in this behalfe incredulous & without faith like the Capharnites, you read forward & you shall find secondly to be noted in S. Chrysostom, y Christ did first work that great miracle of feadig five thousand with five loanes & two fishes, to thed y Jewes should beleue that which he minded to speake afterward cōcerning the blessed Sacrament. whereby it appereth y this should be as it is in dede a far greater miracle then the other, But & if it be a bare figure

figure or signe only of Christ, then there is not wrought so great a miracle in this, as was by those fine lones. yea rather the ther is here no miracle at all. For what maruell is it, if one hauing a peece of bread put in his mouth, and being warned besides to fede on Christ by faith, taketh occasiō thereby to thinke on Christ? But that after the words of consecration pronounced by a lawfull Priest, the substance of bread should be chāged into the substance of Christs body, without any alteration of y outward form, this is an exceeding greate miracle and far passing mans reason. wherefore S. Chrysostom who therefore calleth these the wonderful mysteries confirmeth plainly hereby the Catholike faith, and ouerthroweth that false opinion of the Protestantes.

Thirdly you haue to note, that S. Chrysostome saith we are by receauing this heavenly foode not only spiritually or by loue only, as the Protestantes teach, but really also and truely made one with Christe and turned into his flesh: so that our flesh (as the other doctors hereafter do more plainly declare) is by touching this holy flesh of Christe made to be after this life, glorious and immortal. And therefore to declare that this effect cometh by the reall touching and receauing of Christs flesh into our bodies, he useth those effectuall wordes of

Dij

one

## Testimonies for

flesh turned into his and of his flesh mingled with ours. Which kind of wordes are very often tymes vsed of this doctor, and are a most assured argumēt, that he beleued as the Catholikes now do, that we receaue Chyistes flesh really and truely.

4. Your fourth note shalbe, to cōsider how he applieth those wordes of Job, and with all to marke the sensible wordes which hym selfe vseth to signifie a true eating and touching of Chyistes flesh in the Sacrament, all which were vaine and foolish if we receued into our mouth no flesh at al but bare bread. For he signifieth plainly by most plaine wordes, that we doe not only see Chyist our maker there present vnder y<sup>e</sup> form of bread, but that we eate and touche and fasten our teeth in his flesh, all whiche is done no lesse really concerning the substance thereof, then if it were to be seen, tasted, and touched in the propre and vsuall forme of flesh.

5. Fifthly note the comparison which is made betwixt Chyist and common parents which doe put forth their children to be nourished of others, whereas Chyist nourisheth vs with his owne flesh. Now if he nourisheth vs not with his true flesh, but with a figure thereof onely, then how can this comparison stand, or how nourisheth he vs with his own flesh? Unless you will  
say



say that the figure of a thing and the thing it selfe, a painted man and a true man in dede be all one, or that his owne flesh was no true flesh, but figuratiue and phantastical, which was the heresie of Manicheus.

Note sixthly, and note diligently, that he saith Christ geueth vs the same things here in the Sacrament, which he toke for our sakes when he was made one w<sup>th</sup> vs. Now when, I pray you, was God made one w<sup>th</sup> mā, or toke any thing for our sake but whē him selfe became man, and toke flesh of the blessed virgin? And that flesh whiche he toke in her blessed womb was it figuratiue fantastical and spirituall or was it not rather substantiall, reall and natural? which if it be graunted, then must it nedes follow by S. Chrysostomes wordes, that his reall, substantiall and naturall flesh is also in the blessed Sacrament. For he saierh, Christe geueth vs the same thinges which he toke of vs. If there be the same substance of flesh and blood, then they are truly called the same things, although they be vnder other formes and inuisible, or not geuen after the same manner. But if the same substance of fleshe and blood be not present, then can they not at all truly be called the same. In the seventh place note that the blood of Christ displaceth dwellers, and that they hastily flie away frome

6.

The same body and blood is in this blessed Sacrament & Christ toke of the virgin.

7.

## Testimonies for

the presence of this blessed sacramēt wher-  
of because I my selfe can say somewhat of  
myne own experience by reason of y<sup>e</sup> which  
I haue sene practised in the Church, that  
being ouer much to put in here, I will put  
it by it selfe in the next chapter.

8.

Note furthermore in the eighth place, that  
this is that blood which S. Paule speaketh  
of in his epistle to the Hebrews. for there S.  
Paule talketh chiefly of the true blood of  
Christ, which was shedde once for al on the  
crosse for our sinnes, willing the Actes  
therefore not to trust any longer vppon  
their old Sacrifices, wherein the blood of  
goates and calues was offered, for as much  
as that was a figure only of this truth,  
& y<sup>e</sup> truth taking place the figure ought to  
reasse. If then those places where S. Paul  
speketh of Christes true blood y<sup>e</sup> was shed  
on the crosse, may be applied also vnto this  
which is in y<sup>e</sup> blessed sacrament accordingly  
as S. Chrysostom sayth: it must nedes fol-  
low that here is contained the true blood  
of Christ. Note also where he sayth, that the  
bloode of the Paschal Lambe beinge sprin-  
kled on the postes of the Jewes doores at  
theyr departinge out of Egypte, was a  
figure of this truth, For thereby it follo-  
weth necessarily that in the Sacramēt ther  
is Christes true blood, for so much as other  
wise y<sup>e</sup> figure alone which was true blood  
should

9.

should be a more lively representation of  
Christes passion the y<sup>e</sup> truth is self is. & so ac-  
cording to y<sup>e</sup> Protestants opinion, which doe  
make this a bare figure of Christes blood y<sup>e</sup>  
Jewes shalbe said rather to have had the  
truth, & we y<sup>e</sup> figure. For y<sup>e</sup> blood of goates &  
calves was a great deal more true figure of  
Christes blood, the bare bread & wine ca<sup>n</sup> be.

But mark a litle after where S. Chrysos-  
tost saith most plainly: the shedding of this  
blud caused heaue<sup>n</sup> to lie ope vnto vs. what  
blood hath he talked of al this while I pray  
you, but of that whiche is contained in the  
blessed Sacrament? and what blood was  
that, the shedding whereof opened heauen?  
was it any other then the most precious  
blood of Christ shed on the Crosse? Ioyne  
then all together, and you shall finde that  
this whiche is in the Sacrament, can be no  
figuratiue or spirituall, but the most true  
& natural blood of Christ: oulesse you will  
say, that many kinds of bloud was shed for  
vs on the crosse, which no churche man can  
say: either y<sup>e</sup> Christes blood there shed was  
figuratiue & phantasticall: which to say or  
think is no lesse abhominable. S. Chrysostost  
goeth forward to the similitudes of fountai-  
nes, riuers, fire, gold, & such like to set forth  
y<sup>e</sup> beaury of this high mystery: & repetig a-  
gain y<sup>e</sup> same selfe, affirmeth this to be y<sup>e</sup> blud  
wherein Christ redeemed y<sup>e</sup> whole Church.



## Testimonies for

12.

13.

And so concludeth that such as be woꝝ-  
thely partakers hereof are not only appa-  
reled with the kinges garment, but haue  
put on the king himselfe. Now iudge you  
whether the king him selfe and a picture of  
figure of the king be all one. I might brge  
also the great threatnings which he addeth  
in the end comparing the unworthy recea-  
uers of these highe mysteries vnto those  
whiche fastened Christ to the Crosse which  
could not take place if Christ in them were  
not truly presente. But I haue bene alreedy  
ouer long with my notes and therefore I  
wil referre this matter vnto an other place  
wishing you in the meane time to conside  
thoroughly the whole discourse of this holy  
doctoz, & belias other which your selfe may  
find out, diligently to note these 13 places  
which I haue specially marked out vnto  
you and in the very later end note that we  
must glorifie God not by faith only but by  
good works also: whereas the Protestantes  
doe teach that faith only sufficeth.

¶ A true report of memorable things but  
specially concerning the blessed sacramēt,  
which happened of late yeres in Rome &  
in Padua at the casting out of deuilles.

The third  
Chapter.

**N**ow to speake at large of the great  
vertue whiche this blessed Sacra-  
mēt hath against diuels, accordyng-  
ly as I promised in the former cha-  
piter:

piter: although y<sup>e</sup> stedfast faith of any Chri-  
 sten man may be able by the assistance of  
 God to overcome them, yet that is well  
 worth the noting whiche **S.** Chrysostome  
 writeth of the presence of the blessed Sacra-  
 ment, signifying that thereby the same is  
 much rather brought to passe. For he saith  
 in one place (whiche is aboute my fourth  
 note) y<sup>e</sup> by this table, we are made terrible  
 vnto y<sup>e</sup> diuel and able to make him afeard.  
 And in an other (wheruppon I haue made  
 my seventh note) he saith again: This mysti-  
 call blood driueth the diuell far of from vs.  
 And what marueyl: seing (as he ofte tymes  
 repeteth) our soule is marueilously streng-  
 thened thereby in faith, and with all maner  
 of spiritual weapons, that our enemy must  
 nedes be altogether discouraged specially  
 in presence of that worthy Capitain which  
 hath so valiantly triumphed ouer him. And  
 therefore (as it may appeare both in other  
 auncient hystories and be proued out of **S.**  
 Chrysostome in these places) the Church  
 hath rightly vsed often tymes the presence  
 of this Sacrament to that speciall effect.  
 whereby the true presence of Christ whom  
 the diuel so feareth, is most sensibly confir-  
 med, to theyr great confusion, which will  
 haue it to be bare bread only.

Many examples might be alleged out  
 of old writers for this purpose, but I will  
 D b first

## Testimonies for

first put you in minde of that only which I my selfe being in Italy did see practised: that the glory of God in this blessed Sacrament, whiche through his mercifull goodness hath so sensibly and manifestly appearest euen in these our miserable daies, may not be hydde: and also that you reading the same may credite S. Chrysostomes words more perfectly, & yeld al glory vnto y<sup>e</sup> true presence of Christ in the blessed Sacrament, hauing a most euident argument thereof so faithfully confirmed by the eyes of him, whose report I trust you will not discredite in this behalfe. Neither yet shall you heare any great newes, but that truth repeted only in writing whiche I haue already told you by mouth, trusting that by this meanes it shalbe prynced more depely in your memorie.

Two kin-  
des of con-  
iuration.

wherefore  
sozcery &  
witch-  
craft is  
vnlawful.

But first to auoyde many caustles and obiections whiche are wonte to be made, against this casting out of diuells, I thinke it necessarie to let you vnderstand, that there are two kindes of coniuration. The one, whiche is comenlie called Sozcery, Coniuringe, or witchcraft, is detestable in the sight of God: and therefore very much spoken against both in the old and new testament, and generally condemned, and punished through al Christendom, as well by s<sup>e</sup> lawes ciuile as ecclesiastical. And the cause  
why



why this kinde deserueth so much blame is, for that they which vse the same, although they pretend neuer so much the name of God, yet they doe all thinges in deede by the power of the diuell him self and so make him theyr God. For the chiefe Diuel foreseeing how he is like to gaine many soules thereby obeyeth most willingly in al thinges that such seruantes of his shall commaunde him; and is content also to displace at their request somtymes the inferior sprites, which haue possessed any body, or do trouble and disquiet any house. for he is assured that by suche meanes he maketh bothe parties synne greuously in the syght of God, and that onlesse they repēt he shal winne their soules for euer, which is a thousand times more acceptable to him then to trouble their bodies in this life. And so vpon this respect he is ready to obey such men or women, as will so vse him at their commaundement. And after this sort the Pharisees falsely objected vnto Christ, that he did cast out Diuells in the power of Beelzebub the captayn diuell. whereby as they blasphemously signified, that he was one of those Sorcerers whiche the lawe speaketh against, and that he wrought not by the power of God: so yet they declared thereby truly this chiefe point wherein the

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the diuelishe & wicked coniuration differeth  
fro y<sup>e</sup> which is godly & laudable, y<sup>e</sup> is to say,  
in working by the power of Beelzebub the  
chief diuell. Now although it is most eui-  
dent that these wicked coniuers worke  
altogether by the power of the diuel, and  
how their doings are therefore in god his  
sight most abhominable, for y<sup>e</sup> they call for  
his helpe, who is in dede a most deadly  
emie both vnto god and to themselves, &  
doe in effect thereby make the diuell their  
god: yet the diuel to allure men to serue  
him in that kind, hath innented certain ar-  
tes of Magik, & diuerse superstitious rules  
whereby men shold be perswaded, that thei  
worke rather by their own learning and  
knowledge, then that they become subiect  
therby vnto him. for by this meanes many  
are entrapped in y<sup>e</sup> snare, which if they con-  
sidered depely, how far thei become thereby  
slaves and bond to the diuell, would neuer  
I am sure studie those diuelishe practises,  
nor vse in any matter the helpe of them.

- And by this description of that naughty  
coniuration you may easely gather many  
tokens to discern when and of whom the  
same is vsed. for first seing it is not lawfull,  
such as are experte therein will not practise  
it opely, but rather in secret, least thei shuld  
be espied, and if thei do anything in an open  
place y<sup>e</sup> superstitious circles & strage words
- 1.
  - 2.
- m

In which thei put their cheife confidence, do commonly betray them, and which is most worthy to be noted, you shall seldom here that thei medle with deliuering ani person possessed, or doing ani deed that may seme good or vertuous: but rather do entangle theselues and are curious in seeking out of things to come, & sometime doe sette to destroye & kil also, or at least wise if thei seme at any time to do anie good deed by their coniuring, thei are not wholi bent thereon to but at one time or other, bi medling with other matters they betwaine them selues to worke bi the diuel, and not bi that lawfull meanes which god hath appointed.

Nowe y other kind of coniuration where of I haue to talke, is that lawfull autoritie which Christ gaue his Disciples and their successors in casting out of diuells, and deliuering men or women possessed fro their tyrantie. neither do we read that thei called at ani time for the helpe of diuells, or vsed their aduise in seekinge out anie thinge that was losse or kept secret, but by the vertue of their office compelled them oulie to departe from thence where they did harue.

And this kind of coniuration hath bene continuallie maintained in the Church euer sence the Apostles time, and is commonlie called of the Greke name Exorcisme: as those which haue bene alwaies specially

Of y law-  
full coniura-  
tio vsed in  
y Church:  
Luce 9.  
& 10.



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Specially appointed to that function are commonly called Exorcistes. which name although it be not now a daies so common, because that office is seldome founde in any man seperately, but ioyned with the ordre of Priesthood, yet it signifieth stil a degree of holy ordres separat from the rest.

And in the primitive Church when men toke more deliberation and tried the selues more perfectly, before they ascended from one degree of holy ordres to an other, we read of diuerse which passed not this degree of an exorcist: And namely we read of one holy Martyr put to death vnder Diocletian the Tyrant which hereof to this day is called Petrus exorcista, in honour of whome and of Marcellinus his felowe Constantine the greate built a Church which standeth yet in Rome and is called of them Basilica Marcellini presbyteri & Petri Exorciste. The Church of Marcellin & Priest & Peter the Exorcist. For as the history of their lifes most faithfully witnesseth this Peter was prevented by martyrdom, so that he could not take any higher degree, as to be Subdeacon or Deacon. And therefore it is mentioned also in the same history, that being in prison after he had deliuered by vertue of his office one of y<sup>e</sup> keepers daughters which was possessed of a diuel, he committed her vnto the saied Marcellinus the Priest & felow  
with

with him there in prison to be baptized, for  
 that the ministracion of that high sacramēt  
 belonged not to the degree of an Exorcist,  
 but to the office of priesthod which is many  
 degrees higher. For whereas there are seuen  
 degrees in al of holy order y<sup>e</sup> Exorcist hath  
 foure aboue him, that is to saie y<sup>e</sup> Acolytus  
 who serueth at the altar, the Subdeacon,  
 Deacon & Priest: & two vnderneath him, the  
 Reader, & the Keeper of the Church doores.  
 For in y<sup>e</sup> primitive church euery one of these  
 seuen officers did their functions precisely &  
 separatly. & y<sup>e</sup> authoritie of euerie one is to  
 this day also seperately geuen vnto those  
 which do take orders: although y<sup>e</sup> same doth  
 not so particularly appeare to y<sup>e</sup> world, be-  
 cause men make more haste vnto y<sup>e</sup> highest  
 degree, which do obscure and take away y<sup>e</sup>  
 inferior names. Neuerthelesse the offices  
 remaine alwaies and are included in the  
 superior, so that whosoever is subdeacon,  
 deaco, or priest, he is also an exorcist, & hath  
 y<sup>e</sup> same power ouer the diuels, which the ex-  
 orcist hath. but he which is an exorcist only  
 ca<sup>n</sup> not likewise medle w<sup>th</sup> their offices y<sup>e</sup> are  
 aboue him. The highest part of his office is  
 to deliuer possessed persons: which he doth  
 by such means as are allowed by y<sup>e</sup> church.  
 y<sup>e</sup> is to say, by calling on y<sup>e</sup> name of Iesus,  
 by vsing y<sup>e</sup> holy signe of y<sup>e</sup> crosse, & by saying  
 many deuote prayers appointed by y<sup>e</sup> church,  
 by m<sup>e</sup>

They be-  
 gres of  
 holy D.  
 der.

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& 6.

bringing the party possessed vnto some holy Saintes tombe or into the presence of the blessed sacrament. whiche is commonlie one of the laste and surest remedies. And this coniuration is done publickly, in the face of the world, and that by the publike auctoritie of the church, which receaued the same as it appereth in the Gospell by speciall wordes of Christe himselfe, and therefore apointeth speciall ministers for it. Neither are these men allowed to vse the seruice of the Deuill in any temporall matter as those other false coniuersers do, but only to expell and banish him as the deadly enemy of mankynde, wheresoener thei shall finde him to vexe or trouble any person. Thus I trust, you vnderstand sufficiently the greates difference which is betwene the lawfull coniuration or Exorcisme of a Priest, & the wicked sorcery of a diuclish Coniurer. And therefore now I wil go forward, to describe y<sup>e</sup> which I haue sene done, by this lawfull coniuration.

In the yere of our Lord a thousand five hundred syrtie three, on Midlent Sonday being the 21 of March, there was brought vnto a litle Church in Rome called the hospital of y<sup>e</sup> Trinitie, a yong Gentlewoman possessed with manie sprites. Her name was Hortensia, her parentes whereof a worshipfull family, & well esteemed in the citie.

And



And therefore to auoyed the talke of the people, they endeuored so much as lay in them, to bring y<sup>e</sup> mayden vnto y<sup>e</sup> Church secretly: but y<sup>e</sup> euill sprites vnderstanding of like, y<sup>e</sup> she should be had thither to be deliuered of their dominion, then most of al ragged in her body: in so much y<sup>e</sup> it was the labor of foure stronge men to kepe her in the coche or chariot, while she was caried therein, through the streates. But being at length brought into the Church and placed before the high altar, one poore Priest ruled those findes a great deale better, by calling on the name of Iesus, sprinkling holy water in her face, putting a stole about her necke, & vsing such like deuout ceremonies, than those men could before w<sup>th</sup> al their strength. Neither yet were they so obedient to the Exorcist, but they would oftentymes shew them selues as they were stubborne & malicious diuels, and disobedient euē to God him self. Neuerlesse y<sup>e</sup> authority geuen of God vnto his minister in the end alwayes preuayled.

To come therefore nearer our purpose one of these chief deuils named him selfe Grodomarte & was at a time exceding stubborn, neither would by any meanes be brought to answer vnto such questions as y<sup>e</sup> Exorcist demanded, which were concerning y<sup>e</sup> occasion of his entring into y<sup>e</sup> body. And

¶

there

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therefore the Exorcist vſed many godly meanes to enforce him to cōfeſſe the truth. I will recite you one notable one by the way & ſo come vnto y<sup>e</sup> which cōcerneth the bleſſed Sacramēt. He toke y<sup>e</sup> picture of our bleſſed Lady w<sup>th</sup> Chriſt in her armes which ſtoode vpon the altar, & held it before the eyes of y<sup>e</sup> party poſſeſſed, ſaying in this ſenſe. Behold here y<sup>e</sup> wicked ſprite the image of y<sup>e</sup> holy virgin, in whole bleſſed womb he was cōceaued, which hath triumphed ouer thee, & al thy wicked cōpany. I commaund thee therefore in y<sup>e</sup> name of her ſonne Jeſus, & through her interceſſion, either to depart ſtraight way out of this body, which thou doeſt vniuſtly poſſeſſe, either forthwith to make a true anſwer vnto my deſaund. He deſired the people alſo which were preſent to pray w<sup>th</sup> him to y<sup>e</sup> end. Wherevpon they ſang altogether kneeling on their knees y<sup>e</sup> hymne of our Lady, Ave maris ſtella, &c. And in y<sup>e</sup> meane ſeaſon he did put the forſayd picture nere to y<sup>e</sup> eyes of the poſſeſſed bydding y<sup>e</sup> diuell to be cōfounded at y<sup>e</sup> ſight thereof. But y<sup>e</sup> ouel declared moſt euidently by geui<sup>ng</sup> backe ſo much as he could, by ſhutting & cloſing faſt y<sup>e</sup> eyes which he poſſeſſed, by his terrible roing, great ſhaking of al y<sup>e</sup> parts of y<sup>e</sup> body, & laſt of al by many horrible ſhriches, how much he was diſcontented and tormented therewith.

Now

Now to come to our principall matter, the diuel notwithstanding al this persenc-  
ring in his former obstinacie, the Priest  
threatned him y he would take the blessed  
Sacramēt into his hands: & by the vertue  
thereof (which is cōmonly one of y vtter-  
most refuges in such a case) torment him a  
great deale moze, onlesse he would yeld &  
confesse the truth. To which words the di-  
uell answered with a great scoffing and  
laughter. what care I for that, seing it is  
nothing els but farina & acqua, that is to  
say, wheaten meale and water? O thou  
blasphemous and heretical sprite quod the  
Priest. But I will compell thee by y ver-  
tue of the body of Christ here present which  
thou hast so shamfully blasphemed, not on-  
ly to answer vnto my first question to thy  
own confusion, but also to recant this blas-  
phemy which thou hast here vttered in the  
presence of so many Christen folke, & con-  
fesse that truth which thou knowest to be  
in this blessed Sacrament to the confusion  
of al thy wicked members the misbeleuers  
and heretikes.

And therewithal he toke the blessed Sa-  
cramēt into his hands the people kncceling  
al round about w great deuotion & reue-  
rence. And after he had made his humble  
prayer together with the people desiring  
euery one to say with him a Water noster



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and a Que Maria, he turned to the party possessed, & commaunded the diuel to geue place vnto God there present. wherevnto he answered stubbornly like him self. Non voglio, non voglio, that is to say, I wil not I will not. Then the Priest to auoyd all inconueniences that might happen did put the Sacrament into a chalice & so holding it couered with a linnen cloth vpon the parties head, repeted often tymes these & such like wordes. I beseeche the good Lord to torment this wycked sprite vntil he recant his blasphemy and confesse the truch. I commaund thee o wycked sprite to geue place and yeld to thy Lord God. whereat the diuell by diuerse tokens shewed him self to be wōderfully tormēted, sometymes rozing & crying out, away with it, away w it: sometymes shaking al partes of the body wyryng the mouth, staring w the eyes, laying out the tōg, & tossing the head round about the shoulders in such a terrible sort, that I must nedes cōfesse it was one of the most gryssly sightes, that euer I beheld. And no natural hart could I am sure without hartty compassion geue thee looking on.

I perceaued also afterward, by being present at diuerse other like spectacles, that the diuels when they are inwardly in dede tormented them selues with hell paynes,  
(througħ

(through the mighty power of God working by his minister or by the presence of some holy thing) doe vse to handle the bodies which they possesse after such an horrible sort, euen of purpose: to moue as wel the Priest, as the people standing there about to take pitie and compassion on the partie, that they may the rather thereby be let alone, and suffred to enioy quietly their possessiō. And no doubt were not y power and mercy of God far passing their malice, they would torment the party euen vnto death, rather then yeld one iote. But the Exorcistes, which are practised in this office, being accustomed to such their gyles and deceites, and beleming firmly on the other side that without the permission of God they can doe no harme, as the example of Job in holy scripture plainly witnesseth, are not moued by those sightes to leaue of tormenting them, but doe cal earnestly vppon God in such case by these or like words, absque lesione membrorum in nomine Iesu: Beseeching God, that although he permit them to torment, wrest, & stretch some parts of the body for a space, & thereby to shew their malice yet y they may not haue power to hurte any membre. Neither do I remembre any harme done which continued at any tyme, although I saw many very sore panges: as once the diuell lay so

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greneously a quarter of an houre together at y hart of an other womā which was likewise possessed, y she semed to haue had y pāges of death. & the same womā at an other tyme was cast presently into a shakig feuer. And at this tyme this gentlewomā's necke was so pitifully turned & tossed about, y it semed not possible for her selfe or any other to doe the like without wretching her necke a sunder.

But as the diuell both for the cause alleged, & also to declare his maliciouse nature (which is to doe so much harme as he can befoze he wilbe forced to doe any good) continued in tormenting the poze body, as you haue heard: so the good Priest ceased not, calling vpo God, that no member of hers might take harme, and y as the Catholike Church beleued y body of his sonne Iesus Christ to be there truly present in y cōsecrated host: so it might please him of his infinite goodnes, to torment y wicked sprite, vntil he had cōfessed y truth. The diuel perseuered as I haue declared in his stubbornesse crying sometymes: I wil not, I will not, & somtyme again. Away w it, away w it, meaning y blessed Sacramēt, y presence whereof did so much vexe him. And this endured for the space of a long halfe houre.

After which tyme y diuel perceauing the priest to be so stedfast & earnest, y he minded not to



not to haue left tormenting him w<sup>th</sup> the presence of y<sup>e</sup> blessed Sacrament a long tyme, onlesse he yelded, or as it is rather to be thought, feling y<sup>e</sup> paynes of hell increasing continually vpon him, thzough y<sup>e</sup> appointment of God whose power he could not resist: being also still cōmaunded by y<sup>e</sup> Priest to recāt his blasphemy, to confesse y<sup>e</sup> truth which him self knew, & to tel opēly what y<sup>e</sup> was in y<sup>e</sup> chalice, y<sup>e</sup> presēce whereof so much tormēted him, he cried out at lēgth with a lowd voice, Il e mio creatore & tio, it is my creator & thine, it is he y<sup>e</sup> created and made both me & thee. And so he departed incōtinēty out of the head & vpper partes, and descēded down into her body, there to lye priuy as the wont of them all is, after they haue bene forced to say or doe any thing which they would not.

Then the yong gentlewoman returned also to her self after that long trance which she endured so long as the diuell occupied her senses. And so she rested herself a litle for that she felt now all the partes of her body merueilous wery, by reason of the former tormenting & shaking, which she then felt not, but as in a slepe or dreame. & now she made vp her heare & did set her garments in ordre, which the spire occupying her senses had tossed about her cares & tumbled out of al good frame & ordre. In

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space also while she was come to her selfe, the Priest willed her to make her humble prayer vnto God, besechig him y if it were his pleasure she might be deliuered of those syndes tyranny. And he warned her more ouer y she should in no wise geue any consent to the deuill, but in hart & mind, resist all his motions. After a while, the Priest commaunded the deuill in the name of Iesus, to come again into the head, & answer to his first question, which was to know vpon what occasion he entred into y body. And so although he obeyed not at the first call as his maner is (thereby to shew that stubboyn nature of his own) yet being, as it might seme well tamed with the former torment, he was nothing so froward as at the beginning, but came vp again into the head quietly, & answered after a while, that God suffered him & his cōpanie to possesse that body for her excessive pride. Then the Priest commaunded him in the name of God by whose permissiō he possessed y body, to depart therehence w<sup>th</sup> al his company, out of hand. And vrged him therevnto by many godly prayers & ceremonies, & specially by the presence of y blessed Sacramēt vnto which he was so late cōpelled to yeld

Then he fel again sodenly into a great rage & tormented y body as before pitifully & in the end gaue a merueilous horrible great

great thrich together wherewith the capitaine Deuill (as him self afterward being commanded vnder a great penaulty to tell truth confessed) did send away one of his stoutest souldiars which he named Pópida. He sayd moreouer that him selfe was licensed yet by God to abyde there a litle longer, & so he departed as befoze, down in to the body. where vppon as well the exorcist, as the standers by, & the party her selfe, being not without iust cause very wery (for they had bene there now more then foure long howres) they concluded to remitte her vntill the next day, thanking God hartely for y it had pleased him to geue y capitaine Deuill such foiles: & to haue sent out one of his company befoze hand. And I doubt not but the capitaine him selfe was afterward likewise cast out although my fortune was not to be present there at. Thus you haue one of those ensamples which I promised and which was seen and heard with these senses by the help of which I wryte this vnto you. & thereby you haue the practise of S. Chrysostoms wordes confirmed where he saith that by the vertue of the blessed Sacramēt the Diuels are made to quake and fly away. you may also thereby considre the great goodnesse of God, who euen as when the Jewes belcued not that Christ was their true Messias, caused



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the Diuels to crye out by the mouthes of the possessed persons and confesse the same to their great confusion: so now a dayes to confound the Sacramētaries which beleue not the same true Messias & sauour to be truely present in the blessed Sacrament, he compelleth the Deuill him selfe to crye out and testifye that it is our creator & maker.

¶ Of that which happened in the Exorcisme at Padua.

**T**He other example of experiment concerning this matter, I happened to see at Padua the moneth of July next ensuing, in y<sup>e</sup> famous Church of S. Anthony (not the Eremitte but another) whose body lieth there buried, & euen to this day worketh many notable miracles. A poore yong married wife called Iulia, being possessed of sundry sprites, was by her frindes brought thither: vppon hope that through the intercession of that good Saynt, she should be the rather deliuered, as (if we may beleue the testimony of the whole city & country ther about) many before her haue bene. One of the religious men there taking compassion on her pitifull state, willed her frindes to send her dayly to the Church, promising that concerning the praiers & ceremonies appointed to be vsed in such a case, he would refuse no paines in applying them, And so after he had

had taken her in hand, she resorted daily vnto the Church for y<sup>e</sup> space of sixe weekes before she was clean deliuered. neither was she brought al this while by the force of mē as in the example before recited, but went to and fro accompanied most communly w<sup>th</sup> one other woman only, & was all the way as quiet & sobre as any woman need to be. for although the exorcist did not at the first time expell any of the Diuels, yet by vertue of his office he bound them with the signe of y<sup>e</sup> crosse, after such sort in some one parte of her body, where they might least trouble her (as in one of her fingers or toes) that from the time the woman departed from him, vntill she returned again & that they were called for to come out, they neuer comonly vexed or troubled her. which thing must not be attributed to any vertue or obedience that is in the wicked sprites but to the infinite goodnes of God qui dedit talem potestatem hominibus, who hath geuen such power vnto men.

Now although it pertaineth moze to my purpose to declare forthwith that point which cōcerneth the glory of the blessed Sacramēt, yet for so much as I remēbre at my last talke had with you of these matters, you were very desirous to know many circumstances & particulars, I will endenour first bzeisly to repete some of those which I  
my selfe

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wrote from thence to a friend of myn mo-  
at large, whē they were more freshe in m-  
memory. neither shal the same I trust seeme  
any vnprofitable digression, seing euery  
particular thing setteth forth the glory of  
God, together with the great auctoritie  
which continueth in the catholike Church  
and also cōdemneth wholy this new found  
religion of the Sacramentaries, & sheweth  
y teachers thereof to be very malicious in  
dispiasing those Bodly Ceremonies, to the  
vertue of which, the stubborn Diuels them-  
selues doe yeld. I wysshed truly with all  
my hart both at this and that other specta-  
cle at Rome, that some of the most Zelous  
and best learned new preachers of our cou-  
try, had bene present. for if as they wil not  
beleue some matters in religion, because  
their senses teach them the contrary: so on  
the other side any sensible thing may moue  
thē, they should vndoubtedly hereby haue  
perceaued most sensibly, their owne folly &  
ignorance.

But that you may vnderstand some of  
those particulars which happened in this  
exorcisme, when the religious man began  
daily to expell those sprites, first of all he  
vled to cōmand thē in the name of Ihesus  
to geue a signe or token by which it might  
appeare in what part of the body they lay.  
The which being shewed of thē, either by  
shaking



shaking and lifting vp that part, or some  
 the meanes, then he neuer ceased making  
 of the signe of the crosse and calling on the  
 name of Iesus, vntill he had forced one of  
 them to come vp in to the tonge. And ma-  
 ny times we should see those partes of the  
 body by which he passed, to be shake or lif-  
 ed vp one after an nother, & specially whe  
 he was in the throte, you should see it swell  
 of a great bygnesse, and from hence so-  
 onely you should euen sensibly perceauē,  
 how he started vp in to the tong, and occu-  
 pied all other partes of the head. And then  
 it was easy to vnderstand, wherein a pos-  
 sessed person differed from an other, which  
 was not possessed. For this poze sely wo-  
 man differed then so much from her self, &  
 from that she was before, both in talke,  
 looks, gesture, & countenance: that where-  
 as before she was of few wordes, sobre,  
 modest, sorrowfull, & to behold, rather pale  
 and sickly, then otherwise: so sone as the  
 prite came vp into her head, she was al-  
 together changed, her countenance became  
 malepert & wanton like a harlot, her eyes  
 rowling & gogling on euery side, her tong  
 alwaies prating some dishonesty or other.  
 whereby it might evidently appeare, that  
 the Diuell spake, and not she, and that he  
 likewise abused al the rest of her senses.

For many times you should heare vile  
 mockes

## Testimonies for

mockes & scoffes against the holy Ceremonies & praiers which were vsed, much like vnto those, with which our Protestantes & new preachers are wont to stuf their sermons. And somtimes very greueous blasphemies were vttered. as for exāple once I heard those horrible wordes: maledetto sia il creatore del módo: cursed be y<sup>e</sup> creator of y<sup>e</sup> world, which I suppose verely no creature besides a fiend of hel in dede could haue spoken. Also whereas y<sup>e</sup> woman was altogether rude & ignorāt, the sprite possessing her tonge & other senses, answered directly very often to such thinges as were spoken in Latin, or pertained to matter of learning. And albeit he himself spake alwaies y<sup>e</sup> vulgar Italiañ: Yet by his scoffes as wel in wordes as gesture he declared manifestly y<sup>e</sup> he vnderstode euery prayer, & all other sayings, which were readen in Latin against him out of y<sup>e</sup> Gospel. Now if you aske me wherefore the exorcist did alwayes bring y<sup>e</sup> sprite in to y<sup>e</sup> head, seing he played there so many euill prākes: y<sup>e</sup> was doen to cōfound him y<sup>e</sup> rather, being cōpelled by y<sup>e</sup> senses of that body which he possessed, to see & heare those good thiges, which might cause hi to be soner wery of his lodgig. Also by y<sup>e</sup> meanes he was forced to answer vnto many questions which gladly he would not. as what cōpany he had there with him: who was

was y<sup>e</sup> chief emongest the : vpon what oc-  
 casio they entred? what were their names?  
 Many other like questions were asked  
 whereby they were afterward one by one  
 more eaiely expelled.

Christ al-  
 keth y<sup>e</sup> like  
 question.  
 Marc. 5.

For although y<sup>e</sup> diuel would (as his w<sup>o</sup>l  
 is) tel at y<sup>e</sup> first many fond lyes. & stand also  
 sometimes a longe whyle in defence of the,  
 yet i<sup>n</sup> y<sup>e</sup> end he was alwaies forced to declare  
 y<sup>e</sup> truth. And one special meanes which the  
 exorcist vsed to trye a truth from a falshode  
 was, to appoint a great encrease of his  
 paynes in hell, as for exāple twēty or forty  
 times so many more as he already suffered  
 & w<sup>o</sup> al to recite a solemne othe wherein he  
 should desire God & all the holy cōpany of  
 Saints to take vengeance of him, & see his  
 paynes performed, onlesse y<sup>e</sup> which he then  
 should aswere were true. Neither doe they  
 cōmonly after this solēne othe dare to dif-  
 fer any lenger y<sup>e</sup> v<sup>o</sup>ttering of y<sup>e</sup> truth, where-  
 by it may appeare y<sup>e</sup> the diuels them selues  
 although they be alredy dāned, yet doe fear  
 much the i<sup>n</sup>crease of their paynes: & also of  
 what strēgh & efficacy thole words are, by  
 which God his ministers doe worke here  
 in his name. for if any other mā threaten  
 the by y<sup>e</sup> same wordes neuer so much, they  
 care not one rushe therefore. The exorcist  
 the vsing this kind of cōiuration, which ra-  
 keth his strēgh not by Sozcery & w<sup>o</sup>craft, oz  
 by the



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by the power of Beelzebub the chief Diuel but by the auctority of the Church & name of Ihesus, found out within few dayes, that there were a great nombze of sprites gathered in to that body, as their maner is, to gett in so many of their companions as they can, to make their hold the ströger. He found als that certen of them were rulers and capitaines, in comparison of the rest. The chief called him self by that general name Sathan, but gaue vnto other his pety capitaines certen particular strange names, as Rampin, Panterin, Veronin, and such like.

He learned furthermoze that the first entered in to the womā together with a great feare, by y<sup>e</sup> speciall permission of God vnto whom she called not for helpe and succour as she ought to haue doon in that case. many also (as I vnderstode by those which had seen this oftē in practise) doe take possession often times, euen by the consent of the party, and such are a great deale more hardly expelled, for that God iustly suffereth them to haue more power on such persons. Some also are through the infinite mercy of God suffered to torment the bodies of certain folke in this life, that greater tormentes may be auoyded in the life to come. after which sorte, somt write that

1. Co. 5. S. Paule deliuered certain offenders to be vexed

bered of Sathan in their bodies for their greate offences to the ende their soules might be saued. And you shall finde in S.

Chrysostom, that some possessed of diuells are in far better case than those which lie in deadly sinne, and seeke not after true repentance. which seemeth to be ment of such as be penitent for their synnes committed, before they are possessed. For by y<sup>e</sup> meanes they are allwaies in the state of saluation for so much as whatsoeuer they do whiles the diuell possesseth their witte that shall neuer be imputed vnto them.

We see very good folke also by y<sup>e</sup> permission of God, to be troubled often times with these wicked sprites. And I my selfe haue seen it happen to young innocent children. In which case we must needs thinke y<sup>e</sup> same is permitted of God, to the end his glory may be set forth accordingly as we read of y<sup>e</sup> blind mā in y<sup>e</sup> Gospell, who is said to haue bene borne blind for no other cause, but y<sup>e</sup> the glory of God might be shewed by restoring him to his sight. for he is likewise by this meanes glorified to this day in his holy Saintes, and in the ministers of his Church, at whose tombs, & by whose authority, the diuels are cast out, to the great confusio of al heretiks. For what Christen man would not be moued to thinke wel of holy reliques, and praing to Saintes, when

Chryf.  
in Matt.  
hom. 83.

Ioan. 9.

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he should perceane the Diuils our deadlie enemies, to be vexed therewith: when he should see them, whiche lay quiet before in some one extreme parte of the body possessed, so sone as thei were brought nere the tombe of S. Anthonie, or anie other like Saint, by and by to rage and make all shift possible to get farther of, felig of like, some speciall vertue in that place contrarie to their disposition. And therefore vnder the tobe of S. Anthonie, there are Iron grates made for the nonce, to kepe them there perforce. It is wonderfull to se how sensible thei declare by many tokens, that thei are verie much tormented. And manie times some by being there onlie, without anie farther ceremonie or Exorcisme, haue bene miraculoufelie compelled to yeld vp their possession.

† His body  
was  
brought  
thither fro  
Constati-  
nople by  
one Azizus  
a holy mā  
to anoyde  
the spoyle  
whych  
Julia the  
Apostata  
made of al  
suche holy  
reliques.

How could any man also but think that the blessed Saintes haue by God his appointment speciall care to help and succour those, which at their tombes or otherwise make intercession vnto them, if he should heare as I did with my own eares a sprite after long raging crye out at the tombe of  
† S. Luke the Euāgelist (which is there in Padua also) Luca me brusa, Luca me brusa, that is to say: Luke burneth me, Luke burneth me? We read a like historie in Abdias of S. Bartelmew in whose presence the di-  
nell



nel cried out likewise in a possessed person,  
 Apostole Bartholomæe incendunt me ora-  
 tionestua. O Apostle Bartlemew thy  
 praier burne me. Can any man therefore  
 thinke y the holy Saintes are not as rea-  
 dy & as well able to helpe men, as to tor-  
 ment diuels: especially whereas that was  
 done also, to make the Diuell wery of his  
 possession and consequently to help the par-  
 ty to be deliuered? Or did not God worke  
 his glory in this Saint to the confusion of  
 all heretikes, whereas the malicious diuell  
 was forced to confesse that vertue in him &  
 at his tomb which many who thinke them-  
 selues to be right honest men, are not asha-  
 med to deny? what shall I declare howe  
 much God is glorified hereby, likewise in  
 his ministers, & in the holy ceremonies of  
 the Church by the vñd? I had nede write a  
 speciall treatise for this matter alone, if I  
 should tell euery particular, whiche I my  
 self saw and heard. But to speake general-  
 ly, and yet most truely, there was no holy  
 thing brought nere those sprites, but they  
 shewed by some manifest token or other,  
 that they were not pleased therewith. As  
 whē any holy relique was shewed, or holy  
 water sprinkled on the. likewise they would  
 not by their wils be touched w any stole, or  
 any part of the halowed vestemēts, which  
 the priest vñeth at Masse.

A 2

They

Abdias  
 in vita  
 Barth.  
 Apost.  
 fol. 97.

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They were in like sort discontented hearing the wordes of the Gospell, but specially when any thing was readen concerning the incarnation and death of Christe, or casting out of diuels. In so much that many tymes they would stoppe the eares of the possessed, vntill her handes were by force kept downe. Now if they would not heare those holy wordes as it is likely, because of the vertue of them, and because the exorcist and other that stode about, were thereby more animated and strengthened in faith against them: why should we not thinke that they hated reliques, and other holy thinges for like cause also? For if those thinges were superstitious and naught, the diuels would not doubtlesse be offended with the presence of the, but would rather take greater comfort and strenght thereby to resist those, which by suche vnlawfull meanes went about to expel them. Or if they pretended only to be offended with those reliques to cause more superstition, how chauce they vsed them selues in like manner toward the scripture and Gospell? For thereby it appeareth that the vertue of those holy wordes vexed them, and therefore we must needs conclude that the vertue of those other holy thinges did likewise in dede torment them.

These wycked findes bring them after this

this sorte diuersly tormented, were compelled at length by litle and litle to vtter all their secrets and amongst other thinges to confesse that they had conueied in to that body whiche they possessed, much trumpp and baggesse, to tormente the woman withall at theyr pleasure more greuously.

And the same proued in the end also most true. For they were compelled at length euery one to depart, and bring forth part of that fylth. One brought forth with him the shell of a fylshe, much like a snayles shel. An other brought out an Iron nayle about foure inches long. A clout tied at both endes ful of il fauored earth was vounted vp at an other tyme. Some also brought forth diuerse little trifles immediatly one after an other as a litle stone, the end of a bores tuske, a peece of brimstone. And an other brought forth a lesser nayle then the first was, wrapped about with filthy heare. If a man would of purpose gather together suche baggesse, he should very hardly (as I suppose) match those iewells, which they had there laied vp.

Now if you aske me, how those thinges could possibly abide any whyle in the womans stomake, or any other parte of her body, and not vtterly destroye her? I see not what maie better be answered, then that as God permitted those sprites vnder



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this condition only to possesse that body, that they should haue no power on her life: so he might conditionally suffre them to bring in such fylth into the body, that they should notwithstanding mayntaine al partes thereof hole and sounde, as they were before. which thing whether they are able to doe by their naturall knowleg and experience or no, hauing all the humors of the body at their commamdement, I will not here dispute. Hereof once I am sure, that many men and women doe by meanes of some singular complexion, or humor, deuoure glasse, cole, candels, and such like, neither yet doe take much harme thereby. And on the other side I am right well assured, that those thinges which this womā voyded, came truly out through her throte, and were not fayned, neither deceaued the eyes of the lookers on. For I handeled and saw them many weekes after, and I thinke whosoeuer goe to Padua, maie see them yet. Also the woman returning to her selfe, after that anie of the sprites was together with some of that filth cast foorthe, complained allwaies, that shee felt some token thereof in her throte, as a verie filthy sapour of the earth and brimstone, & likewise a sozenesse, after those naiels & stones had passed through. Again there is no reaso why the diuel should counterfet such things  
but

But rather great cause, considering his malicious nature, why he should if God suffered him, deceaue men in the contrarie, and secretly or inuisibly conueie them out of the body. For nothing greueth him more thē by so open and sensible an argumente to shew him selfe ouercome and vanquished by the minister of God.

But to come at lēgth vnto that particular thing whiche was wrought chiefly by the vertue of y<sup>e</sup> blessed Sacrament, & in respect whereof I haue made all this longe discourse: all the rest of the sprites being now by diuerse meanes displaced, Sathan the chiefe capitain remained, and the Exorcist had more to doe with him alone, then with all the rest besides. He kept also with him in the bodie a stone of a shreude bignesse as it appeared afterward. wherefore the exorcist endeuored first to get out that stone. But Sathan behauing him selfe exceeding stubbornlie was brought on a time before the blessed Sacrament, and commaunded by the vertue thereof to aboyde that stone without delay and so him selfe also to be packing. He being thus vrged a pretie while was at length ouercome, & suddenly vomited vp a great stone, which was thre square & about fine inches in cōpasse: so y<sup>e</sup> nomā wold thik it could naturallie be swallowed vp or donne wout tearing y<sup>e</sup> throte,

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onlesse some kind of hell in dede shuld help  
to stretch the gorge. I my selfe stode hard  
by when it happened together with diuerse  
other. you might haue seen nature ther wō-  
derfully strayned in bringing it vp, it made  
also a great bunch in the throte, as it passed  
through, and last of all it came forth toge-  
ther with a great deale of fleme. The womā  
returning incontinently to her selfe did put  
her hand to her throte and complayned of  
a great paine which she ther felt. And with  
in few daies after y great diuel himselfe was  
expelled likewise in y same place by vertue  
of the same blessed sacrament. To declare  
the circumstances whereof a litle more at  
large, you shal vnderstand that as I saied  
before he was more stubborn then al y rest:  
so in dede he played many false partes and  
made many false promises, before he depar-  
ted. And once being very earnestly coman-  
ded and vrged to departe out of hande, he  
sayed his time was nere come in dede, and  
that the next day without fayle he must ne-  
des yeld, wherevpon the party was dimis-  
sed for that present, and the deuill commaū-  
ded not to vexe at all any part of her body,  
neither to remoue out of one other fingers,  
vntill he departed. The next day she came  
to the church after her accustomed maner,  
and the Exorcist began to call for Sathan  
vp into the tong, (as he was wont), for to  
haue



hane him departe . But no token or signe would be genen of his being ther. wheruppon euery man hoped well that she had be thoroughly delyuered. And the Exorcist hoping well also went after ward to the pore womans house, sayed there many good prayes, sprinkled holy water rounde about, willed her to be quiet, and to serue god diligently: but fearing withall some gyle pronounced a solemne commaundement, that if Sathan had any thig to do or had left any thing behind him in that body, he shoulde by the vertue of those seuen last wordes which Christ pronounced on the crosse, when he redeemed mankind from his tyrant, within seuen dayes next folowing geue some euident token therof. It happened within the compasse of those dayes the woman went vp in to a blind left, and immediately there appeared an euill fauored old woman appareled all in blacke, which sight cast her in to a great feare, by reason wherof she repayed again vnto the Exorcist. who vsing the accustomed exorcisme of y church made Sathan come vp into the tong as before, and confesse all his craft and subtilty.

Amongest other things he sayed he had left a stone behind him together with certayn of his souldiars, and therefore he had iust cause to retorne. Then the Exorcist neuer ceased vexinge of him, vntill he had

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sent forth those his companions together  
w<sup>th</sup> the stone which was much lesse then the  
former.

Last of al being brought before the blec-  
sed Sacrament on a fryday at Euening af-  
ter he had ben him self by the vertue there-  
of much tormēted: (which thing he witness-  
sed by tormenting y<sup>e</sup> poze body) at length he  
went forth with a merueilous great sigh,  
whervppon the woman returning inconti-  
nently to herself, reported, that it seemed vnto  
her a great flame of fyre wēt at that time  
out of her mouth. And therewithall she saw  
also stāding at the pillar before her a terri-  
ble black felow, whereat she sodely started  
but being comforted by the exorcist & wil-  
led to make the signe of y<sup>e</sup> crosse, & to put  
her trust in the blessed sacrament, it vani-  
shed cleane away. And the poze woman be-  
ing thus at length thoroughly and perfite-  
ly deliuered, receaued herself a few daies after  
the blessed Sacramente, and was so com-  
forted and strengthened thereby that to my  
knowledge, whereas I remained there  
more then sixe monethes afterward, she  
was no more troubled with those, or any  
other syndes.

So y<sup>e</sup> therby, S. Chrysostoms words are  
most plainly confirmed wher he saith that  
by the presence hereof the diuells are put  
to flyght: and they are lykewise evidently  
con-

confounded, who neither esteeme thys as the true body of Christ, nor doe set by any holy ceremony that is vled in the Catholike Church.

But that all such may be yet more confounded, and that you may geue more auctority & credite to these true miracles whiche god hath shewen in these dayes to confirme you in the true faith: I thinke it not amisse to adioyne briefly herevnto one or two like miracles, which are witnessed by that graue and auncient Father Saint Augustine: who in his booke de Ciuitate Dei writeth, that a whole housholde of a fermer in the country being much troubled with spits, one of the priests of his church was sent for, to put them to flight by hys prayers. whereuppon sayeth he: Perrexit vnus, obtulit ibi sacrificiũ corporis Christi orans quantum potuit vt cessaret illa vexatio: deo protinus miserante, cessauit. One of the priestes went & offered there the sacrifice of the bodye of Christe, prayinge so muche as lay in hym, that the same vexation might ceasse: and God by & by taking mercy, it ceased. By whiche wordes it is euident, that in his dayes also the Christen people vled the presence of the blessed Sacramente of the Altar, as a mooste assured remedie to displace the Diuelles  
when

Lib. 22.  
cap. 8.



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when they molested any person. the same wordes also declare so playnly as it is possible, that masse was sayed ther by that priest. for the chiefest & most principall part of the masse is to offer vp that immaculat sacrifice of Christs body and blood: which thinge **S.** Augustin sayeth, this Masse performed.

**Ibidem.**

He writeth mozeouer in the same chapter of a yong man which being possessed of a diuell waas brought to a church wher ther was a memorial or monument of the holy martyrs **S.** Protasius and **S.** Gervatius, and so sone as the hymnes & other seruice were begun to be song, the diuell holding fast the altar as though he had bene tyed fast therunto, cried out with a great shriching and howling, desiringe that he might be fauored: and confessing where and after what sort he inuaded the yong man, last of all he told that he would depart out of that body, but threathed withall that he would do some mischief to certain mebers or partes thereof which he named, and together with those wordes departed in dede out of the body leauing one of the mans eyes hanging out by a litle vaine vppon his cheke. Then he which brought the yong man thither sayde. God who hath driven the diuel away, is able also by the prayers of the Sainces to restore his sight, & so bound vp  
by

the reall presence.

10.

his eye with a stole, and would not lose the same before seven dayes were expired. at the which time he founde that eye perfectly hole and sound as the other.

And thus you haue in few words many of those chief pointes which haue bene noted vnto you in the examples before recited, now strongly confirmed by like histories out of S. Augustin. wherefore as I doubt not but you will credite these later, for his authority who wrote them, and those former vpon his word who saythfully reporteth only that which himself saw: so I hardly wish you through the depe consideration of a these verities which by euery of the is sufficiently proued, earnestly to discredit al the doctrine and doinges of the Sacramentaries, whereby they wrongfully impugn the Catholike Religion.

**T**estimonies take out of S. Chrysostom vpon the xxvi. Chapter of S. Mathew.

**A**fter that place of the sixth Chapter of S. John, where Christe promised to geue his fleshe to be eaten, as you haue heard, those testimonies of the other Euangelistes folow next according to y order of time before prescribed, which declare, when, where, and after what sorte Christ fulfilled that promise whiche thing he did at his last supper, when as he instituted

The iiij.  
Chapter.

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tuted this blessed Sacrament. And therefore now you shall heare what the former doctor S. Chrysostome saith in that sermō which he hath made vpon the xxvi chapter of S. Mathew where that holy supper is most plainly set forth. And least it should be ouer tedious for you to heare out the whole sermon (specially wheras he talketh there of many other things, and expoundeth diuersc other textes which appertain not to y<sup>e</sup> supper) I will first note vnto you those sentēces which in y<sup>e</sup> beginning of his sermō do here & there touch y<sup>e</sup> poit, & afterward interpret wholly y<sup>e</sup> later part thereof, which altogether belōgeth to this matter.

Chryl.  
in Matt.  
hom. 83.

Among many other saings in the beginning which confirme the catholike faith, he declareth why Christ did institute this blessed sacrament a litle before his passion immediately after the eating of y<sup>e</sup> paschal lābe and saith: ¶ For what cause did Christ deliuer this mysterie at y<sup>e</sup> time of his passion? That we should know by al means y<sup>e</sup> y<sup>e</sup> old law was also made by him, and y<sup>e</sup> al things contained therein were instituted as shadowes of y<sup>e</sup> new law: for this cause therefore he adioyned y<sup>e</sup> truth vnto the figure. (And a litle after.) If a figure (meaning that paschal lamb of y<sup>e</sup> old law) deliuered from bondage, much more shal y<sup>e</sup> truth make y<sup>e</sup> whole worlde free. ¶ By which words it appereth not only y<sup>e</sup> the blessed sacrament is a



truth and no bare figure as the Protestants  
 would haue, who make it no better then y  
 paschall lamb, which was in dede a figure  
 thereof: but also that it is such a truthe as  
 made the whole worlde free, that is to say  
 y true body of Christ which redeemed vs. S.  
 Chrysostome goeth forward in confirming  
 the old and new testament together & saith  
 in effect this much. As the old testamēt had  
 y blood of calues & sheperdenē so y new testa  
 mēt doth possesse y blood of our Lord. And  
 as the blood of the paschall lamb was sprin  
 kled on the postes for the sauegard of the  
 Jewes first begotten, whē the Angel stroke  
 the first begotten of euery house in Aegypt,  
 wher that blood was no sprinkled: euen so  
 this blood of Christ which is y blessed sacra  
 ment was shed for the remission of y synes  
 of the whole world. And a few lynes after  
 vpon those words, This is my blood which  
 is shed for the remission of synnes, S. Chry  
 sostoms own wordes are these.

¶ Christ spake this to shew y his death &  
 passion was a mystery, and to cōfort thereby  
 his disciples. and as Moyses said this shal  
 be an euerlasting memorial for you: so he hi  
 self said do it for y cōmemoratiō of me vntil  
 I come. for this cause he saith I haue great  
 ly desired to eat this passouer w you y is to  
 say to deliuer vnto you new thigs & to geue  
 a passouer to make you spirituall withall.

De

Deut. 16

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„ He him self dranke also thereof, least his  
 „ disciples hearing those words might say of  
 „ the selues. what? do we then drinke blood,  
 „ and eat flesh? and therefore be offended. for  
 Ioan. 6. before when Christ mentioned those words,  
 „ many were offended for the wordes sake  
 „ only. Least therefore the like should happen  
 „ at his supper, he did the same first him selfe  
 „ to induce the to receaue the mysteries with  
 „ a quiet minde. ¶

By which few words it is very euident, y  
 S. Chrysostom thought both that Christe  
 ment to geue his true body, flesh & blood  
 vnder the forms of bread & wine, and also y  
 his disciples so vnderstode him. For other-  
 wise if Christ had signified by his words a  
 figure of his flesh & blood only, the neither  
 had there ben cause why he should mistrust  
 his disciples, nor any thing whereby they  
 might be moued to be offended. It foloweth  
 immediatly after in S. Chrysostom.

„ ¶ But you wil say, what then? must we  
 „ celebrate y old passouer also? no trulie. For  
 „ therfore he said: do this to bring men to y  
 „ other. And again if this (y is y new passou-  
 „ er) causeth remissio of sinnes, as in dede it  
 „ doth, the y other is altogether superfluous.  
 „ Euē as i y old testamēt, so likewise in y new,  
 „ Christ hath for our benefite left behind him  
 „ & gathered together the memory of his my-  
 „ steries, brideling thereby the mouthes of  
 here.

heretikes. for whē they aske how it is pro-  
 ued y<sup>e</sup> Christ was sacrificed & put to death,  
 besides many other thinges to mouell and  
 stoppe their mouthes withal, we shew thē  
 these mysteries. for if Christ died not, where  
 of is this sacrifice a pledge & token? Thus  
 you see how diligēt Christ was & desirous  
 y<sup>e</sup> we should haue continually his death in  
 remēbrance. For wheras (those Heretikes)  
 Marcio Valētinus, Manicheus & their di-  
 sciples should deny this dispensation and  
 work of God i flesh: Christ by this mystery  
 so bringeth vs always in mind of his pas-  
 sion, that no man onlesse he be mad, can be  
 seduced. And so by this most holy table he  
 both saueth and teacheth vs: for this is the  
 fountaine of all goodnesse. ¶

There are in these wordes three things  
 worthy to be noted, first in what great cre-  
 dite & estimation y<sup>e</sup> blessed Sacrament was  
 in S. Chrysostoms dayes, whereas by the  
 truth of Christes body belieued therein to  
 be present Marchion Valentinus & other  
 like heretiks were cōfounded, which sayd  
 Christ had no true body in which he might  
 suffer on y<sup>e</sup> crosse. for as it may be gathered  
 out of this place, y<sup>e</sup> Catholikes vsed against  
 such kind of heretikes, this or the like ma-  
 ner of argumēt: Christ his true body is pre-  
 sent in the Sacramēt, to put vs in remem-  
 brāce of his true death & passion: wherefore

**B**

at his



## Testimonies for

at his true death and passion his true body was present & ther truly suffered. for otherwise, I see not how by these mysteries of y<sup>e</sup> body and blood of Christ those heretikes mouches might be stopped. for by saying y<sup>e</sup> body of Christ to be here present only by a figure, nothing could haue bene concluded against them, but their heresy should rather by y<sup>e</sup> meanes haue ben confirmed. for they denied not but it was figuratiuely also present on the crosse. & thus you may perceaue also how this new opinion of our Sacramentaries open the gappe to many old condemned heresies.

2. **S**econdarily it is much to be noted after what sort this Sacrament is a pledge or token, that is to say not as the Protestantes will wrest it, a pledge and token of the substance of Christe his body, which is therein truly present and not by a bare figure or token: but a pledge and token of his passion which is liuely there represented and brought to remembrance by the true presence of that selfe same body that suffered. And therefore Christ at the institution of this Sacrament after he had sayd: Take, eate, this is my body, adioned thereunto those other wordes: Doe this for the remembrance of me, which wordes S. **P**aule expoundeth very plainly saying: So  
1. Co. 11. often as ye shall eate this bread and drinke  
of this

the reall presence.

44

of this chalice ye shall shew foorth our Lordes death vntill he come. which thing once well noted, one of the greatest foundations of the Protestantes opinion is cleane ouerthrowen. For they as their custome is do ground them selues vppon the false meaning of those wordes of the Gospell: Doe this for the remembrance of me endeuoring to proue thereby the it is not Christes body but a signe and remembrance thereof only: as though Christ had ment in remembrance of his body, and not rather of his death and passion as S. Paule expoundeth, & as S. Chrysostome here plainly witnesseth saying, y hereby it appeareth how desirous Christ was y we should haue continually his death & passion in remembrance. Note thirdly that he calleth this blessed Sacrament the fontaine of all goodnesse. for thereby to any reasonable mā it may appeare, that God vnto whō alone these termes may be properly applied, is therein specially present.

S. Chrysostome going forward in his homely with the textes of the Gospell that doe folow cometh at lenghe to those wordes of Christ spoken to S. Peter:

Math. 16

Amen dico tibi quia in hac nocte antequā cantet gallus, ter me negabis. Truly I say vnto thee, that this night before the cock crow thou shalt deny me thrise. after the

B 2

expolis

## Testimonies for

exposition of which sentence, he retorneth again to the Sacrament as the principall matter of the whole homely, and maketh a very learned exhortation to the worthy receauing thereof, all which I will translate euen as it lieth together with a piece of his exposition vppon that text last rehearsed, y<sup>e</sup> you may better perceane his whole discourse & drift therein, and thereby iudge also moze perfetly whether this holy father be- lieued of y<sup>e</sup> blessed Sacramēt as y<sup>e</sup> Protestā- tes now teach or no. his wordes are these.

Chrysos.  
in Math.  
Hom. 83

1.

¶ We learne truly hereby this notable lesson y<sup>e</sup> the will of man is by no meanes sufficient, onlesse it be strengthened by help from aboue: & also that we gayne nothing by that help from aboue, if our owne will resist the same. the one of which sainges is confirmed by the example of Peter, y<sup>e</sup> other by the example of Judas. for Judas al- though Christ did bountefully ayde & helpe him, yet because he would not take hede & conferre that which was his owne part, nothing profited thereby. And Peter on the other side although he was stout and couragious, yet God his help being taken away, he was not able to stand. for of these two thinges vertue is made. wherefore I hartely pray & besech you that ye wil not so attribute all thinges to God, that ye thinke your selues must lye altogether slugging & sleeping,

Of free  
Will.



sleepig : neither on the other side so watch & labour, that ye thinke the whole matter is brought to passe, by your owne tranel. For neither is it Gods will that we should lye like idle sluggadrs with out all how & care and therefore he requirerh somwhat of vs: nor yet would he haue vs festred and corrupted wih pride, & therefore he comitted not al vnto vs. so he worketh y, which is for vs profitable & necessary, putting away the inconnenience on ech side. And for the causes he suffered y cheif oz head of the Apostles to fall, making him thereby more humble & prouoking him to a greater charity. For (as Christ himself saith) He will loue more, to whom more is forgeuen.

Let vs therefore beleue God alwayes & not repine against him allthough y which he saith semeth absurd to our sense and vnderstanding. Let his wordes surmount & passe both our sense & reason, which thing we ought to doe in all thinges, but chiefly in the mysteries: hauing more regard vnto his wordes, then to the thinges which lye before vs. for his wordes are infallible, but our sense may very easely be deceaned. thei cannot possibly be false, but this sense of ours is many & sūdy times begiled. Scig therefore he sayd, Hoc est corpus meū, this is my body, let vs haue no doubt, but be- lieue, & behold it with the eyes of our vn-

2.  
 Verticé  
 Apostol.

Luc. 7.

3.

## Testimonies for

„ vnderstanding. for no sensible thing was  
 „ deliuered vs of Christ, but vnder thinges  
 „ sensible. but as for the thinges which he de-  
 „ liuered, they are all out of the reach of our  
 „ senses. So in Baptisme that excellent gift  
 „ thereof is geuen by water, which water is  
 „ a sensible thing: but that which is therein  
 „ wrought (I mean the regeneration and re-  
 „ nouation) that is to be conceiued by the vn-  
 „ derstanding. for if thou hadst ben without  
 „ a body, he would haue deliuered the these  
 „ giftes simply also and, without bodyes.  
 „ But for so much as thy soule is coupled &  
 „ ioyned to a body, therfor they are deliuered  
 „ vnto thee in bodily and sensible thinges, y  
 „ they may be the better vnderstode.

„ How many say now adayes, I would  
 „ sayne see his forme & phisnomye, I would  
 „ see his garmētes, I would see his shooes.  
 „ And behold thou seest himself: himself thou  
 „ doest touch: himself thou doest eate. Thou  
 „ desirest to see his garmētes: but he deli-  
 „ uereth himself vnto the, not y thou shuldest  
 „ see him only, but touch him and haue him  
 „ within thee. Let no man therefore come  
 „ nere, whose stomake wambleth or riseth  
 „ against it, nor any mā that is cold in deuot-  
 „ tion, but let al such as approch hereunto,  
 „ be styred vp, & ferenently inflamed. for if the  
 „ Jewes did eate (their Paschal Lamb) with

Exod. 12 hast, standing on their feete w their shooes  
 on, and

on, & holding their staues in their handes: how much more must we watch & be diligent? for they were taking their iorney from Egypt into Palestine, and therefore they had on wayfaring and pilgrims apparel. but thou art going vp frō y<sup>e</sup> earth into heauē. wherfore thou must watch and take good hede. for it is no small punishmēt which remaineth for such as cōmunicat vnworthily. Considre w<sup>h</sup> what indignation y<sup>e</sup> thy self art moued against the traitor (Judas) & against those which crucified Christ, & beware least y<sup>e</sup> also be made guilty of Christ his body and blud. They did put his most holy body to a most bitter death: thou after so many & so great benefites, receauest it w<sup>h</sup> a filthy soule.

For it did not satisfy him to be made mā only, to be scourged & crucified, but he bringeth vs again in to one masse or lumpe (if I may so say) w<sup>h</sup> himself, & maketh vs not by faith only, but in very dede his body. what thing thē is ther so cleane, but y<sup>e</sup> man ought to be more clean, which shal be partaker of this sacrifice? what sun beames shuld not that hand excede, which handleth this flesh? that mouth with is filled with this spirituall fyre: that tonge which is embued with this miraculous & wonderful blood? Call to thy mynd vnto what honor thou art promoted, what table thou enioyest. For we are sead with that thing,



## Testimonies for

at the sight whereof the angels doe trem-  
 ble. Neither can they without feare behold  
 it for the brightnes which frome thence re-  
 boundeth. and we are brought into one  
 masse with him, & are made one body with  
 Christ & one flesh. Who shalbe able to vt-  
 ter the powers of our Lord? Who shall  
 make al his prayfes to be heard: what shep-  
 herd euer nourished his shepe with his  
 owne bodie? Many mothers after theye  
 are deliuered put forth their childzen to be  
 nourished of other, which this Christ wold  
 not doe, but fedeth vs with his owne pro-  
 pre body, and thereby ioyneeth, & coupleth  
 vs vnto him self.  
 But let vs considre this a litle: he was  
 bozne of our substance. but that, you wil say,  
 belongeth not vnto al men. yes euen vnto  
 all. for if he came down to take our nature,  
 it appeareth he came to al: & if vnto al, then  
 vnto euery particular man also. But how  
 happeneth it the (say you) y al me haue not  
 obtained comodity therby? truly y cometh  
 not to passe through him, who most of all  
 wysheth it were so: but through their faute  
 which wil not receaue hi. For by this my-  
 sterie he ioyneeth himself to euery faithfull  
 man. & those whom he hath brought forth  
 he deliuereth not to be nourished of other,  
 but nourisheth the himself with al diligēce,  
 hereby also perswading thee, that he hath  
 taken

Psal. 105

7.

taken vppon him, thy self. wherefore let  
 vs in no wise lye still like sluggers, seing  
 we are so much both beloued and honored.  
 Doe ye not see, with how greedy and cher-  
 full a mind, the yong sucking babes doe  
 reach after the pappes? How greedely, they  
 presse downe the same with their lippes?  
 Let vs come with no lesse greedinesse vnto  
 this table, and to the spirituall pappe or  
 breste of this chalice. Yea rather let vs with  
 more earnest desire, sucke herehence like  
 yong children, all heauenly and spirituall  
 grace. Let that be our only sorow and  
 heauinesse, to be depriued of this spirituall  
 foode.

These workes which he then wrought  
 at that supper, are not of mans power, he  
 him selfe now also worketh them, he him  
 self maketh them perfite, we occupy only  
 the roome of ministers, but it is he him selfe  
 that sanctifieth these thinges and changeth  
 them. Let no Judas therefore or couetous  
 man be present. He that is not a Disciple,  
 let him depart, they which are not such, are  
 excluded from this table. With my Disci-  
 ples (sayeth he) I make my Passeouer. For  
 this is that table and no other, this is no  
 one iote inferiour vnto that. Neither is it to  
 be thought, y<sup>e</sup> Christ made y<sup>e</sup>, & some man  
 maketh this, but he him self maketh both.  
 This is that supping parlor, where Christ

B 5 then

8.

Trásmu-  
tat.

Math. 26

## Testimonies for

„ then was together w<sup>th</sup> his Disciples, from  
 „ hence he went forth to the mount Oliuet,  
 „ let vs also goe from hence to the handes of  
 „ poore folke, for there is the hill of Olyues.  
 „ For the multitude of poore folke are the  
 „ Olyues planted in the house of God. From  
 „ hence that oyle droppeth downe, of which  
 „ we shall haue much neede in the later day.  
 Math. 25 „ This is that, which those five virgins  
 „ had, and for lacke of which the other pe-  
 „ rished. Hauing this oyle with vs, let vs  
 „ goe forward in our iorney with most  
 „ bright shynning lampes to meete the Bride-  
 „ grome.

„ Let no cruell, vnmmercifull or vnclean  
 „ persō come herevnto by any meanes. And  
 „ this I speake, as well to you that doe cō-  
 „ municate, as vnto you which doe minis-  
 „ tre. For I must say the same vnto you, to  
 „ th'end ye distribute these giftes very care-  
 „ fully, and with great diligence. There  
 „ hangeth no small punishment ouer your  
 „ heades, if you permit one, whom you  
 „ know guilty of any wickednes, to be par-  
 „ taker of this table. For his blood shall be  
 „ required at your handes. If a Duke there-  
 „ fore, if the Consul himselte, yea if he that  
 „ weareth the Crowne come herevnto vn-  
 „ worthely, forbyd him, kepe him backe.  
 The hygh „ Thy auctority is greater then his. If so  
 dignitie of „ be that a fountayne of most pure water,  
 Priesthod „ were



were committed to thy charge, to be kept  
 cleane for the flock: when thou shouldest  
 see most stincking and filthy swyne draw  
 nere, thou wouldest not suffre them, I am  
 sure, to wallow in the streame, neither the  
 wellspring by the to be troubled. And now  
 whereas a most holy fountayne not of wa-  
 ter, but of blood and spirite is committed  
 vnto thee: if thou shalt see those men draw  
 nere, which are most defiled with synne,  
 wilt thou not take indignation thereat  
 and forbid them? what pardon els shalt  
 thou obteyne for thy contempt? Therefore  
 God vouchsafed to endure you with such  
 honor, to the end you should most diligent-  
 ly discern these matters. Herein consi-  
 steth your dignitie, herein your stay and  
 assurance. This is your chief Crowne,  
 and garlond, and not to walke vp and  
 downe the Church arayed in a sayre white  
 tunicle.

But you will say, how can I know  
 what this or that man is? I speake not  
 this of such as are vnknewen, but of  
 such as are noted and knowen. I will tell  
 you one thinge, which is horrible and  
 ought to make you quake for feare. It  
 is not so euill to suffre such as are posses-  
 sed of Diuels to be within, as those  
 whiche are polluted with synne: who  
 (as

9.  
 Tunica  
 induti  
 candidi  
 simam.

## Testimonies for

**Heb. 10.** (as S. Paul witnesseth) Doe tread Christ  
 „ vnder teete, doe esteeme the blood of the  
 „ Testament vile and common, and doe re-  
 „ prochfully despise the grace of the holy  
 „ Ghost. He therefore that cometh here vnto  
 „ being guilty in his conscience of synne, is  
 „ much worse then one possessed w<sup>th</sup> a Diuell.  
 „ For such possessed persons, because y<sup>e</sup> diuel  
 „ tormenteth and vexeth them, are not pu-  
 „ nished: but such as come here vnto vnwor-  
 „ thely shalbe deliuered vnto everlasting tor-  
 „ mentes. Let vs therefore vtterly & with-  
 „ out exception thrust out all such as we per-  
 „ ceane doe come vnworthely. Let none com-  
 „ municat onlesse he be of the Disciples, let  
 „ none that hath an vnclean mind as Judas  
 „ had receaue this bread, least he suffre like  
 „ payne.

„ This multitude (of faithfull people) is  
 „ also the body of Christ, & therefore y<sup>e</sup> which  
 „ doest minstre these mysteries, must take  
 „ good hede, least if y<sup>e</sup> purge not diligently  
 „ this body, thou prouoke our Lord to an-  
 „ ger, & least in stede of meate y<sup>e</sup> geneest a shar-  
 „ pe sword. But if any man come rashly and  
 „ vnadvisedly vnto this table cast him of ro-  
 „ out all feare. Feare not man but God. For  
 „ if y<sup>e</sup> feare man, y<sup>e</sup> shalt be laughed to scorne  
 „ of him himself, whom y<sup>e</sup> fearest. But if thou  
 „ feare God, thou shalt be reuerenced also of  
 „ men. And if thou darest not thrust him of  
 thy

thy self, make relation thereof to me. I wil  
 not suffre such thinges to be done. I will  
 rather deliuer vp my life, than deliuer our  
 Lords body to any mā vnworthely. I wil  
 rather suffre my own blood to be shed all  
 out, than I will geue that most holy blood  
 to any other then such a one as is worthy.  
 But if any man come in his fylth ignorāt-  
 ly and you not ware thereof, if you vsed be  
 fore much diligence, it is not your faute.  
 For I haue spoken all this, concerning  
 such as are noted and wel knowen. Which  
 if they were once amended, there is no  
 doubt, God would quickly bring to light  
 such also as are to vs vnknown. But so  
 longe as we admit open and known syn-  
 ners, why should he reuele those which  
 are secret? This much I haue sayed to  
 th'end we should not restrayn only & cut  
 of, but correct and bring into the right way  
 again, and be carefull for all men. For by  
 this meanes God wil be merciful vnto vs  
 and multiply those which may comun-  
 cate and receaue him worthely, y we may  
 receaue also the great rewardes as well of  
 our own laboz and diligence, as of the de-  
 uout care which we haue of other, by the  
 grace & mercy of our Lord Iesus Christ.

In this golden exhortation of S. Chry-  
 sostome, you shall first note those goodly  
 sentences in the beginninge, where he  
 talketh



## Testimonies for

1.

talketh of Peters presumption, and Judas his desperation, warning vs diligently to auoyde these two most dangerous rockes. And although this matter belongeth not to that which I chiefly entreat of, yet doe I thinke the same most worthy to be noted vnto you by the way, as y<sup>e</sup> which may serue in steede of a sure anchoze against many whurling windees of diuerse other pestiferous heresies, which are in the boisterous seas of this our miserable age blasted and blowen abrode. I meane against that venemous doctrine, which so setteth forth predestination, that it taketh away mans freewill. Concerning which matter I am so much the gladder to note vnto you this holy and auncient fathers mind, for that I remembre on a tyme your selfe moued vnto me some question belonging therevnto. But as I answered then according to this sense which you here finde: so now I earnestly require you, not to be here after ouer curious in such demaundes, but thoroughly to content your selfe with that which S. Chrysostome here teacheth you. His owne wordes are playne enough that I neede not repete them. Neuertheless to print the sense of the better in your mind, they teach in effect this much, that we must not thinke, God worketh all by his predestination in such sort in vs, but that he lea-  
ueth

meth in our free wil to accept by his grace  
 always ready to concurre, or to refuse by  
 our own malice his benifites offered: nei-  
 ther yet y any good thig cometh of our set-  
 ues only, or by our own choyse, without  
 the grace of God preuenting ayding, and  
 assisting vs. But we must ioyne both to-  
 gether, and if we entekd to atteyne vnto  
 euerlasting saluation, we must put our  
 good will to worke together with God, &  
 vse that grace which he on his part neuer  
 sayleth liberally to offer.

S. Chrysostome maketh the matter ve-  
 ry playn, by those two examples of Peter  
 & Judas. Of y which, one trusted to much  
 to himself, & therefore stombled at y rock of  
 presumption, but recouered himself again  
 afterward by acknowledgig his owne in-  
 firmitie, & trusting on y mercy of God: the  
 other would conceaue no hope of mercy,  
 nether trust any whit in Gods goodnesse,  
 & therefore made a shipwracke at y dange-  
 rous rocke of desperation, and was conse-  
 quently drowned in the depth of euerlas-  
 ting damnation, because he would no-  
 thing helpe himself by asking mercy, which  
 was always ready for him. Note also by  
 the way how this auncient Doctor calleth  
 S. Peter head of the Apostles, because the  
 Protestants will not gladly heare there-  
 of: least if they confesse Sainct Peter,  
 to haue

## Testimonies for

to haue bene head of the Apostles, they should be drinen also to confesse his successors the Bishops of Rome for the chief heads and rulers of the Church euer since, as generally they haue bene throught out all ages taken and allowed.

3. He cometh immediatly to the matter of the blessed Sacrament, and as it were inferring vppon that which he sayed before of the fall of Peter, because he trusted to much in his owne stoutnesse, warneth vs very wisely in this high mysterie, not to trust therfore to much to our own sensual iudgement, but to belieue the wordes of Christ who calleth it his body. Nothing can be sayed more plainly to declare the true Catholike faith, then that which he speaketh in this place, neither yet more euident against the erroneous opinion of the Protestants. For these men reason after this sort. I see bread, I tast bread, I seale bread, ergo there is nothing but bread. But S. Chrysostome teacheth a cleane contrary kind of argument, willing vs not to credite our senses which may easely be deceaued but y wordes of Christ which are infallible. And therfore by his verdit we must argue after this sort. Our senses teache vs that in the Sacrament there is nothing but bread, but we must not credit our senses herein, ergo we must  
not



not thinke it is bread. Again Chyristes wordes tell vs, it is his body, and they are necessarily to be credited, wherefore it must nedes folow that it is his body. Or if you will put both argumentes in one, then after this sort. Chyristes words are to be beliened before our senses, but his wordes teach vs that the substance of this Sacrament is his body: And our senses reach vs by the outward formes, that it is stil bread as it was before: wherefore we must belieue it is Chyristes body and not bread. And so by S. Chrysostome it is plainly proued that there is no bread, but the body of Chyrist vnder the forme of bread, accordingly as all Catholikes hartely doe belieue.

What wordes also can be playner for this purpose then those which folow a litle after where he sayeth: we doe not see and touch his outward forme and physnomy or garmentes, but him selfe we see, touch, and eate? For in that we see and eate his substance vnder the formes of bread, we see him selfe, and eate him selfe. And if we haue not the inward substance there present, but a figure thereof only, as our Protestants affirme, then Chrysostome would rather haue sayed, that we touch and eate and see some externall garment or figure of him only, and not him selfe. wherefore

D                      these

## Testimonies for

5. these his wordes doe plainly ouerthrow  
their false assertion. Fifthly note that as he  
sayed before vppon the sixth of S. Ihon,  
througħ this Sacrament we are made one  
with Christ not by loue only but in dede:  
so here he sayeth in like maner that not by  
faith only, but euen in dede we are made  
one body with him. For this place is some-  
what more directly against the Protestants  
who affirme that we receaue him only by  
faith and no otherwise.

6. Note also that we are nourished with y  
in this blessed Sacrament, which the An-  
gels do behold, with trembling and great  
reuerence. whereby it appeareth most ma-  
nifestly that it is not bread, but God him-  
selfe that here is present, and which we doe  
receaue: onlesse you will make the Angels  
also to be Idolators and to reuerence a piece  
of bread. To signifye likewise the true real  
presence of Christes blood, he sayeth a litle  
before y our tongue is imbrued, & as it were  
made bloody in receauing this Sacramēt,  
not y our tongue or lippes are in dede made  
redde in the outward colour of blood, but  
because they receaue as truly the inward  
substance of blood, which is there miracu-  
lously vnder the forme & colour of wine, as  
if they receaued therewithall the outward  
forme of blood also, & were in dede made  
redde and bloody therewith.

The reall  
presence  
evidently  
proued.

You

You may note mozeouer what great force  
 y<sup>e</sup> cōparison of y<sup>e</sup> Shepherd & y<sup>e</sup> mother hath  
 to proue y<sup>e</sup> Chrestes true body is truly pre-  
 sent, & not by a figure only. For although  
 neither y<sup>e</sup> Shepherd feedeth his shepe w<sup>th</sup> his  
 owne body, nor y<sup>e</sup> mother always her infā,  
 w<sup>th</sup> her owne milke, yet both the one and the  
 other are fed of them w<sup>th</sup> true meat, & not w<sup>th</sup>  
 figures, as our Protestantes would haue  
 Chrest fede vs, & so geue vs much lesse then  
 either the mother geueth her child, or the  
 Shepherd geueth his flocke. But to put all  
 out of question, & make the cōparison most  
 persfite Chrysostome himselfe sayeth that  
 Chrest feedeth vs with his owne members  
 and with his owne propre body.

Note furthermore y<sup>e</sup> Chrest worketh cō-  
 tinuallly y<sup>e</sup> same effect in this blessed Sacra-  
 mēt of the altar by y<sup>e</sup> mouth of his Priestes  
 as he did at his last supper himselfe. And  
 that the Priestes are only as instruments  
 to pronounce those words vnto which he  
 gaue y<sup>e</sup> vertue, & together w<sup>th</sup> which being  
 orderly pronounced by his lawfull mini-  
 stre he continually worketh. Neither doth  
 the Priest take vpo<sup>n</sup> him by his owne power  
 to make God at his pleasure, as some blas-  
 phemously haue reported, but it is God  
 him selfe that sanctifieth these thinges as  
 S. Chrysostome sayeth, and causeth this  
 wonderfull transmutation, and change.



## Testimonies for

Transub-  
stantiatio  
proues  
out of S.  
Chrysos-  
tome.

The which one word is sufficient to stoppe the mouthes of al Sacramentaries, which wil haue herein no chāge at al to be made. For y word trāsmutat, which I haue there fore noted in the margent, significth y kind of change, whereby one nature is changed into an other: & thereby proueth most euidently, y transubstantiation, which they so much impugne. Also whereas y accidents & outward founes remaine the same in y blessed Sacramēt after consecration, which they were before, & yet a change therein is wrought, as S. Chrysostom here teacheth: y must nedes be the change of one substāce into an other, which is no other besides y change of the substance of bread into y substance of the flesh of Christ. And so howsoeuer this chāge which S. Chrysostom speaketh of be taken, it must nedes confirme y trāsubstantiatio which y Catholikes mean.

9.  
Churche  
beste-  
ments  
vled in S.  
Chrysos-  
tomes  
tyme.

Now you shall doe well to note also by the way for our disordered ministers sake y sentence a litle after, where S. Chrysostome declareth y the Priestes vled in his tyme, to weere in the Churche at seruice tyme a solēne whyte vestement. For as the Sacramentaries can not away with his Catholike doctrine, being in dede cleane cōtrarie to theirs: so likewise they wil not gladly allow any such papistical ceremonie specially those which wil be cōfited persfite in that

in y<sup>e</sup> secte, & which therefore cal them selues  
 puritās. Note last of all how earnestly he  
 exhorteth all men in y<sup>e</sup> later part of his ser- 10.  
 mon, to be carefull in receauing these holy  
 mysteries, & specially what great charge he  
 geueth vnto al Priestes y<sup>e</sup> they admit ther-  
 vnto no open or notorious synners but y<sup>e</sup>  
 they repell all such, of what so euer state &  
 degree they be of. For this great reuerence  
 which is declared hereby to be due vnto  
 this hygh Sacramēt, proueth y<sup>e</sup> there is cō-  
 teined therein a far greater thing thā bare  
 bread & wine. And what y<sup>e</sup> is, those words  
 doe most plainly witnesse where he sayeth  
 toward y<sup>e</sup> very end, y<sup>e</sup> he would rather suf-  
 fre his own blood to be drawen all out of  
 his own body, than geue wittingly y<sup>e</sup> most  
 holy blood of Christ to an vnworthy per-  
 son. For y<sup>e</sup> blood of Christ being geuen by  
 y<sup>e</sup> Priest y<sup>e</sup> deliuereth y<sup>e</sup> Sacrament, it must  
 nedes folow y<sup>e</sup> the same is there really con-  
 teined vnder y<sup>e</sup> forme & in that Sacrament  
 which is geuen. And then it dependeth not  
 vpon the faith of the receauer, as the faith-  
 les Sacramentaries most falsely imagin.

¶ Testimonies out of S. Chrysost. vpon  
 the first Epistle to the Corinth.

The fifth  
 Chapter.

For so much as I find this holy Do-  
 ctor S. Chrysostome to haue writen  
 somewhat cōcerning y<sup>e</sup> blessed Sacra-  
 mēt not only vpon y<sup>e</sup> sixth of S. Ihon  
 where

## Testimonies for.

where Christ promised it, & the. xxvi. of S. Mathew where he instituted it: but also vpon y<sup>e</sup> first Epistle to y<sup>e</sup> Corinthians, where S. Paul y<sup>e</sup> chosen vessel of God, was moued by y<sup>e</sup> holy Ghost to witnesse y<sup>e</sup> same: I haue thought good to translate some part of y<sup>e</sup> which he hath writen there also, to th' end you may see how vniiformely he writeth of this matter in those places, where he had occasiō directly & principally to treat there of: trusting y<sup>e</sup> you will thereby take occasiō also y<sup>e</sup> rather, both to embrace hartely this truth, & to a firme & stedfast faith continually manteyn & belieue y<sup>e</sup> same. That which I mind here to translate out of S. Chrysostome is not writen vpon y<sup>e</sup> place of y<sup>e</sup>. xi. to y<sup>e</sup> Corinthians which I haue in the first chapter set before your eyes, but vpon one part of y<sup>e</sup> chap. next before, where S. Paule taketh occasiō to speake of this matter, for y<sup>e</sup> y<sup>e</sup> Corinth. being then conuersant emōgst y<sup>e</sup> heathen Idolators, oftentymes toke part wittingly of y<sup>e</sup> meat which was offered vp to their ydols. By this meanes therefore he rebuketh them sharply declaring how absurd & abhominable thing it was, to eat meate y<sup>e</sup> was offered to Idols & diuels, after they had receaued y<sup>e</sup> precious body and blood of Christ. Or as S. Chrysostom saith after they had receaued y<sup>e</sup> Eucharist & Sacrament of thanksguiuing, whereby they  
than-



thanked God for deliuering them from I-  
dols, incontinerly to runne again to y<sup>e</sup> ta-  
ble of Idols. S. Paul emōgst many other,  
hath these words. The chalice or cup which  
we blesse is it not the communicating of the  
blood of Christ? wherevppon S. Chrysos-  
tome writeth on this wise.

1. Cor. 10

¶ S. Paul vseth in these words a vehemēt  
kind of perswasio & causeth the Corinthiās  
greatly to quake for feare. The meaning  
whereof is this. That which is in y<sup>e</sup> chalice  
is y<sup>e</sup>, which flowed out of his side, & thereof  
we are partakers. But he calleth it y<sup>e</sup> cha-  
lice of blessing, because y<sup>e</sup> when we haue it  
before vs, we doe w<sup>th</sup> a certen admiration, &  
horroz, of y<sup>e</sup> unspeakable gift, praise & blesse  
him, for y<sup>e</sup> he did shedde his blood, to th<sup>e</sup> end  
we should not continew in errour, neither  
did shed it only but made vs all partakers  
thereof. And therefore if thou desirest blood  
(saith he) sprinkle not y<sup>e</sup> altar of Idols, by  
killing brute beastes, but sprinkle my altar  
w<sup>th</sup> my blood. what could be sayd more wo-  
derfull then this? what I pray you could  
be said more loueingly? Such as are in  
loue vse this practise. when they see those,  
whome they loue to be affectioned vnto  
any thing, that belougeth to other folke,  
& to set litle by their giftes: to draw thē frō  
y<sup>e</sup> affection, they geue vnto them somewhat  
of their own. Now mē y<sup>e</sup> are in lue vse to

Chry-

sost. in

1. Cor.

Hom.

24.

1.

## Testimonies for.

2. „ signifie this good will by many garmētes,  
 „ possessions, and such like. No man euer  
 „ shewed it by his owne proper blood. But  
 „ Christ euen hereby hath declared his exce-  
 „ ding great loue toward vs. And in the old  
 „ Testament when men were more imper-  
 „ fite, he of his vnspeakable louing kindnesse  
 „ to turne them from Idols, vouchsafed him  
 „ self to accept y blood at their hands which  
 „ they offered vnto Idols. But here (in the  
 „ new Testament) he hath prouided a great  
 „ deale more wonderfull and royal sacrifice,  
 „ both for that he hath changed the sacrifice,  
 „ and also for that in stede of killing beastes,  
 3. „ he hath commaunded him selfe to be offe-  
 „ red. &c

1. „ You shall note in these few wordes be-  
 fore you goe any farther: first y Christ ma-  
 keth vs partakers in this Sacrament of y  
 which flowed out of his side. If then Christ  
 his true blood flowed out of his side, how  
 cā it be auoyded but his true blood is like-  
 wise here present? For by saying in the cha-  
 lice he declareth that to be present within  
 that compasse and vnder the forme of wine  
 there conteyned. Whereby their false po-  
 sition is perfectly refelled, who teach that  
 Christ is present only to the mind of the re-  
 ceauer by faith, and not vnder those visib-  
 le formes of bread and wine.

2. „ Note secondly that Christ in leauing  
 behind

behind him these hygge mysteries, passeth the common sort of woers and louers. for they (saith Chrysostom) to testifie their great good will, leaue with such as they loue some garment, piece of mony, ring or other like token of their owne; but Christ to witnesse his exceeding great lone, leaueth with vs his own propre blood. Now if he leaue with vs but a signe and token of his blood only, as the Protestantes imagine: then iudge you how these wordes of S. Chrysostom may be verified, or how Christ passeth the common sort of woers, whereas they leaue behind them tokens and signes also. Note thirdly that in stede of kyllyng beastcs which was daily vled in the old law, Christ hath commaunded him selfe here in this Sacrament and sacrifice of the new law to be offered. for those wordes doe not only import y Christ him selfe is present in the blessed Sacrament, but also that he commaunded himselfe there to be offered. which thing the Protestants ca not abyde to heare, because thereby they are constrayned to confesse this Sacramēt to be also a sacrifice: that is to say, therein the body of Christ to be daily offered vnto God the Father, for the synnes of the people, in remembrance of that singular sacrifice on the crosse, where the same was once only and once for al bloodely and painfully



## Testimonies for

offered for the whole world. And this is the only cause why the Protestantes rayle so much at the holy sacrifice of the masse which is so called for that the body of Christ is therein offered: for if they should graunt Christ his body to be a sacrifice and to be there offered as Chrysostome here plainly teacheth, then they should be forced to confesse, the same body to be there also truly present. For otherwise it could not be so offered.

But to returne to S. Chrysost. he goeth forward in expounding the text of S. Paul and at the end maketh a long discourse as he is wont vpon the worthy receauing of the Sacrament, which because it containeth many good lessons to confute the Protestants, and also hangeth together without interruption, I haue gladly ioyned the same hereunto. his wordes are these.

Chrysos.  
in 1. Co.  
Hom. 24

¶ Seing now we vnderstand these things let vs endeavour to manteine vnity and loue one with an other. for hereunto we are prouoked by that dreadfull and wonderful sacrifice, which commaundeth vs with great con corde & charitie to approach vnto it: that being as it were Eagles in this life we may flye vp into heauen it selfe, or rather aboue heauen. for where the carkeas is (sayeth Christ) there are the Eagles. The body

body of our Lord is through death become  
 the carcas. for onlesse he had fallen we had  
 not risen. He vseth the name of Eagles, to  
 declare that it behoueth him who shall ap=  
 proch vnto this body, to seeke for highe  
 thinges and not to meadle with the earth,  
 neither to be drawen or crepe vnto earthly  
 matters wich are a low, but to flye always  
 vp to higher matters, and behold the sonne  
 of righteousness, and haue the eye of the  
 mynd quicke of sight: for this is the table  
 of Eagles, and not of Hayes. And so after  
 this sorte such as worthely take the bene=  
 fite thereof, shall meete him coming down  
 out of heauen: as contrariwise such as vn=  
 worthely receaue the same, shall suttre ex=  
 treme punishment.

For what would be sayd if a man should  
 behaue him self vnseemely in receauing or  
 intertayning a kinge? what speake I of a  
 Kyng? if a man should but handle a princes  
 garment with foule and vnclean handes,  
 yea althoug he were alone in some solitary  
 place? And yet the garment is nothing but  
 wormes threed. And if ye wondre at y purple  
 dye, that also is no better then y blood  
 of a dead fishe. Neuerthelesse a man would  
 not dare to touch that garment with de=  
 filed handes. If then no man will rashly  
 handle another mans garment, how dare  
 we with so great shame and reproch  
 receaue

Of the  
 worthy  
 receiuing  
 of y Sa  
 crament.

## Testimonies for

receaue the pure & immaculat body of him  
 who is Lord of all? to receaue I say that  
 body which is partaker of the diuine na-  
 ture, through which we haue our being &  
 liuing, by which the gates of hell are bro-  
 ken downe and the gates of heauen set  
 wyde open? Let vs not I besech you, let  
 vs not impudently kill our selues, but let  
 vs come vnto God with all reuerence and  
 purity. And when thou seest that set before  
 the, say with thy selfe, by meanes of this  
 body I am no more earth and ashes, I am  
 no lenger bonde, but free and at liberty:  
 through this I hope to enioy heauen, all  
 such good things as ther are, & life euer-  
 lasting, together with the seat of Angels &  
 company of Christ.

4. This body being nailed & beaten was  
 not ouer come by death. The sonne behol-  
 ding this body crucified, turned away his  
 beames. for this the vele of the temple and  
 the stones were rent a sondre, & the whole  
 earth trembled and quaked. this selfesame  
 body being al spotted with blood, & woun-  
 ded with a speare, powred out hollesom fon-  
 taines of water and blood, to the whole  
 world. wil you by some other meanes vn-  
 derstand the vertue & power hereof? Aske  
 of her that had the bloody flire, who tou-  
 ched not Ihesus but his garment: neither  
 yet all that, but the hem thereof only. Aske  
 the

Hoc idē  
 corpus.



the ſea, on whoſe backe it was caried. Aſke  
 the Diuel, and ſay vnto him: where tokeſt  
 thou thy incurable wound? how didſt thou  
 leeſe thy ſtrength? how art thou taken cap-  
 ture? of who art thou kept priſoner? frome  
 whom fleeſt thou? He wil anſwer no other  
 thing, but from that crucified body, where-  
 by his ſtinge was broken, his head troden  
 vnder ſote, his dominion and power quite  
 deſtroyed. for Chriſt (as it is writen) I poy-  
 ling dominions and powers lead them cap-  
 ture triumphing ouer them in him ſelfe o-  
 penly and valiantly. Colof. 2.

Aſke death ſaying: how haſt thou loſt  
 thy ſting? how is thy conqueſt come to  
 naught? how are thy ſynowes cut? & thou  
 who before tyme haſt bene terrible vnto  
 great princes, and all iuſt men, art now lau-  
 ghed to ſcorne of boyes and gyrls? And it  
 wil confeſſe this body to be cauſe of al theſe  
 thinges. which when it was crucified then  
 the dead were rayſed to life: then that pri-  
 ſon together with the braſen gates was  
 broken downe: the dead roſe vp, and al the  
 partes of hell were put to flyght. But and  
 if he had bene one of the common ſort, it  
 muſt needes haue come to paſſe otherwiſe,  
 & death muſt needes haue preuayled, which  
 now is ouerthrowen. for he was not like  
 the reſte, and therefore he was free from  
 death. And euen as they which eate ſome  
 meate

## Testimonies for

- meate which they can not digest, doe for y<sup>e</sup>  
 moriels sake, vomit vp again such meate as  
 they haue eaten befoze: so it came to passe in  
 y<sup>e</sup> death of Christ. for death hauing receaued  
 a body which could not take corruption did  
 cast forth such bodyes also on which it  
 had power befoze. for it was in great paine  
 & trauaile so long as it held Christ vntill it  
 had cast him vp again: And therfore y<sup>e</sup> Apo-  
 stle (speaking of Christ) saith: He loosed the  
 sorowes of death. for truly no womā was  
 euer so greued and tormented in her tra-  
 uell, as death was vexed and torne so long  
 as it kept the body of our Lord. And that  
 which chaunced to the dragon of Babilon,  
 which hauing receaued meat did burst a-  
 sondre in the midst, the same happened her-  
 by to death. For Christ brake not out again  
 by the mouth of death, but tearing & ren-  
 ting a sondre the dragons bely, brake with  
 great glory out of the entrailles & inward  
 partes thereof: & did send forth his shy-  
 ning beames, not vnto this skye, but vnto  
 the very heauenly throne aboue.
- For thither he caried vp the same which  
 also he gaue vnto vs both to kepe and to  
 cate. which is a singular token of loue. for  
 we sticke not often tymes euen to bite such  
 as we loue. And therefore Job to expresse  
 the loue of his seruants towards him re-  
 porteth

porteth that many tymes vppon that exce- Job. 31.  
ding vehement affection they sayd: Who  
shal geue vs his flesh, wherewith we may be  
filled? And so Christ gaue vs his flesh that  
we should be filled w<sup>th</sup> it, & allured thereby  
very much to loue him. Let vs therefore  
come vnto Christ with a feruent zeale and  
vehement affection, least we be more grea-  
uouſly punished. for looke how greater  
the benefit is, so much more greuous pu-  
nishment must we looke for, if we shall ap-  
peare vnworthy thereof.

The wise mē of the East being sometime  
wicked and barbarous, worshipped this  
body in the manger, & after a long viage,  
adozed it with much feare and trembling.  
Let vs therfore which are citizens of hea-  
uen at least take ensample of those barba-  
rous men. for they seing none of those  
thinges which thou now seest, but only a  
manger and a pore litle cotage, came yet  
with great reuerence and horrour. But  
thou seest it not in a manger, but vppon  
an aultar, thou beholdest not a woman hol-  
ding it in her armes, but seest a priest ther  
present, and the holy Ghost abundantly  
spred vpon y<sup>e</sup> sacrifice there set forth. Nei-  
ther dost thou as they did behold a simple  
body, but therewithall knowest his power  
& all the dispēſation which he vsed in flesh.  
neither



## Testimonies for

6. dispensation which he vsed in flesh. neither  
 7. art ignorant of any thing that is made by  
 8. him but art perfectly instructed in all poin-  
 9. tes. Let vs then be stirred vp & quake for  
 10. feare, let vs endeuous to excede the deuot-  
 11. ion of those barbarous men, least by co-  
 12. ming therevnto rudely and coldly without  
 13. deuotion, we put our selues in danger of a  
 14. greater fyre.

15. I speake not this, to discomfort any man  
 16. frome approaching thereunto: but to then-  
 17. tent we should not come thereunto rash-  
 18. ly, for as it is dangerous to come with  
 19. colde deuotion: so not to be at all partaker  
 20. of that mysticall supper, it is very pestilent  
 21. and deadly. for that same table is y<sup>e</sup> strength  
 22. and force of our soule and mind, the bond  
 23. of our trust and confidence. it is our foun-  
 24. dation, hope, health, lyght, and life. if we de-  
 25. part out of this world strengthened with  
 26. this sacrifice we shal with great confidence  
 27. and as it were clothed with golden gar-  
 28. ments ascend vnto the holy porch: but what  
 29. speake I of thinges to come? for while we  
 30. are here liuing, this mystery causeth the  
 31. earth to be vnto vs heauen. Clyme vp  
 32. therefore vnto the gates of heauen & marke  
 33. diligently, I say not of heauen but of the  
 34. heauen of heauens. & then shalt thou be-  
 35. hold that which we talke of. for that which

36. 8. is worthy of highest honoz that wil I shew  
 the in

thee in the earth. For as in the courtes of  
 princes not the walles, not the golden roof  
 or couering, but the princes body sitting in  
 his seat of maiesty, far passeth and excelleth:  
 so also the kinges body in heauen, whiche  
 now is set forth to be seen of thee in earth.  
 Neither doe I shew vnto thee Angels or  
 Archangels, heauen or heauens of heauens,  
 but I shew vnto thee him who is Lord of  
 all these.

Doest thou consydere after what sorte  
 thou dost not only behold on the earth, that  
 which is of al thigs y chiefest & most worzhi  
 but dost also touch it, neither doest only  
 touch it, but also eare it, and hauing eaten it  
 retornest home to thi house? Make therefore  
 thy soule cleane from all fylth, prepare thy  
 mind to the receauing of these mysteries.  
 If a yong prince decked with his purple  
 robe and croun on his head were commit-  
 ted vnto thee to be bozne any whither, wol-  
 dest thou not cast all other thinges in the  
 ground, and take him in to thy armes? And  
 now seing thou receauest not a yong prince  
 begotten of any man, but the only begotte  
 sonne of God: tel me I praie thee dost thou  
 not tremble and quake, laying a side the  
 loue of all wordly thinges, and thinke thy  
 selfe adozned sufficiently with that only?

But if thou lookest yet towardes the  
 ground setting thy mind altogether vpon  
 I richesse

## Testimonies for

- „ richesse and geuing thy selfe wholly to the  
 „ earth, what pardo canst thou aske or what  
 „ excuse canst thou make? Doest thou not see  
 „ our Lord and master vterly to haue aban-  
 „ doned and forsaken all worldly pöpe? was  
 „ he not therfore at his first cöming into the  
 „ world layed in a manger, & did he not ther-  
 „ fore chose a pore woman to his mother? did  
 „ he not therfore say vnto him y had respect  
 Luc. 9. vnto his loging, The sonne of mā hath not  
 „ where to lay his head? what did his disci-  
 „ ples? obserued they not y same kind of life  
 „ entring alwaies into pore mens houses,  
 „ one to a shoemakers house, another to a  
 „ tētmakers, & some other to a womāns house  
 „ y sold purple die? for thei sought not y ma-  
 „ iesty of houses but the vertue of soules. Let  
 Act. 16. vs thē desire such thigs, & cōtemne the beau-  
 „ ty of pillers & of marble, sckig only to haue  
 „ mansion places in heauen, & treading vnder  
 „ fete al worldly pryde, together w y isatiabie  
 „ gredines of mony, let vs lift vp our minds  
 „ to higher maters. For there can be no other  
 „ ornamēt, porch or walkig place meeter for  
 „ vs, thē to line in sobriety. wherfore my de-  
 „ sire is, y we deck & adorn our soule, & duely  
 „ prepare it, as y which only shal accōpanie  
 „ vs, whē we shal depart hence to enioy y e-  
 „ uerlasting tabernacles, through y fauour &  
 „ mercy of our lord Iesus Christ. to whō be ho-  
 „ nor & glory world without end. Amen. &  
 „ Although S. Chrysostōs wordes in this



place be so playne & euident, that they nede not any farther to be discuffed & are so many also in number which make for the reall presence of Christ his body and bloud in þ blessed Sacrament, y I can not well iudge which principally to note: yet seing that a good thing (as the prouerbe sayth) can not be to often repeted, and the repeting of one thing oftē, causeth the same to sticke better in the memozy, euen as the second chewing of meates causeth in certain beastes a more perfite digestion: I will be hold here also, as I haue bene befoze vpon your patience. wherfoze I besech you turne backe again ouer the leaf, according as my notes leade you, & pōder in your own cōscience betwixt god & your self, whether al good folke haue not iust cause to lament the great myserie of our time, in which there are fōūd men so impudēt, that not withstāding al y this holy doctor writeth, both here & in other places so plainly against thē, yet will vaunt & crake, yea in open pulpets also, themselves only to haue truth, & al old writers so to be on their side, y there cānot be fōūd in al their writings one word oz syllable against thē.

But to come to S. Chrysostome and to signify vnto you which sentēces you ought here chiefly to ruminatē, if you did consider well but those thre wordes in the beginning, where he calleth this Sacramēt that

I 2 Dread

## Testimonies for

1.

**This**  
word sacri-  
fice attri-  
buted to  
the Sacra-  
ment pro-  
ueth the real  
presence.

dreadful & wonderfull sacrifice you should find that every one of the utterly confoundeth the Protestants damnable heresy. For first the name sacrifice as I told you before, is not for naught so spited of them. For the same declareth it to be the true body of Christ, which was our true and only sacrifice vpon the Crosse, and so remaineth continually both in heauen and in the blessed Sacrament, offering him self dayly & hourly, to appease the wrath of God the Father for our sinnes. Albeit in heauen he offereth him selfe without intermission in the same visible forme & shape, as he ascended, & shal come to iudge the world, shewing the woundes of his syde, hands & feete, which he suffered for our sake. But in the blessed Sacrament he doth both offer him self, and is offered of the priest his minstre, and by the hartes of al deuoute people, inuisibly & vnder another forme, that is to say of bread & wine: so often as those creatures are changed by due consecration into his most precious body & blood. And therefore I pray you, note once for all that so often as you shall finde this worde sacrifice attributed to the blessed Sacrament either in this doctor or any other, so often the true presence of Christes body is confirmed, & the Protestants opinion by those mens censure utterly condemned. The word dreadfull likewise how can they

they abyde which deny any honor or wor-  
ship to be done vnto it: and in what respect  
can they call it wonderfull, if there bee no  
miraculous mutation at all, & nothing els  
besides naked bread and simple wine?

There doe folowe certein wordes in S.  
Chrysostom of whiche some Protestantes  
haue taken holdfast making the world be-  
lieue that this auncient doctor maketh for  
them, whereas in dede he ment nothing  
lesse. wherefore I would wishe you did  
marke them diligently, conferring thewih  
those that folow & go before. for it skilleth  
as muche or more, to know how litle those  
places whiche they them selues allege doe  
make for their purpose, as to vnderstand  
how much other places make against the.  
The wordes which they bring for their side  
are those where he saith, that we must be-  
come like vnto Eagles by fleing high in our  
vnderstanding, and being quicke of sight  
when we come to be partakers of Chrystes  
body. for so muche as this is the table of  
Egles & not of Mayes, wherby thei would  
conclude that we must flee vp w our mind  
to Christ in heauen, and feed on him spiri-  
tuallie, & by faith only, and not belieue that  
his body is here present on the earth. which  
kind of reasonig is very simple God kno-  
weth, if you consider either wherof S. Chry-  
sostom here speaketh or what he saith some

I 3

after

2.

This were  
sting of S.  
Chrysos-  
toms  
wordes, is  
used in a  
late con-  
futed  
Apologie.



## Testimonies for

after. For he talketh not here of y<sup>e</sup> maner of Chrystes being in the sacrament, but of the manner of receauing the same worthely, as his own words do witnesse before, saying: by this name of Eagles we are warned how it behoueth vs to approche vnto this body, And therefore he willeth vs not to creeze alow, by geuing our selues to earthly thinges as al sinners do, and such as come vnworthely: but to flie vp to heauen with the Eagles and haue our minds fixed vpon the soune of righteousness, who shal endue vs with al vertue and godlinesse.

**Luc. 23.**

And howsoeuer a man take the flying vp into heaue by considering the diuine power and maiestie of God, or otherwise, that nothing proueth that God is not here truely present in the sacramēt. For that place may be called after a sorte heauen wheresoeuer Chyriste is present, accordingly as the holy doctors do expound that, where Chyrist said to the these, This day thou shalt be with me in Paradise. For that promise was performed when as the soule of y<sup>e</sup> thess accōpained the blessed soule of Chyrist, which brought such toy to euery place wher it came, that it was for the tyme a perfite Paradise. And therefore S. Chrysostō also saith not long after in this very place, that by this sacramēt the earth is made heaue: doing vs thereby to vnderstand y<sup>e</sup> that we may flie vp like Eagles  
even

euē to heare it self, if we do but througħly  
 & deeply cōsidre y<sup>e</sup> diuine maiesty which is  
 here presēt vpo<sup>r</sup> earth in y<sup>e</sup> blessed sacramēt.  
 wherefore you see to what narrow shyftes  
 thei are dꝛiue which to make a shew of so m  
 auctoritie, allege such slender places. but y<sup>e</sup>  
 you may see most clerclly how far their in-  
 terpretation of this holy doctor is from his  
 meanig, as thē selues also might haue per-  
 ceued if thei wold haue readē a litle farther:  
 Note thirdey where he saith we receane in  
 this sacramēt y<sup>e</sup> pure & immaculat body of him  
 who is Lord of al, & which is partaker of y<sup>e</sup>  
 diuine nature, & by whō we haue our beig.

Note also how many circūstāces he vseth  
 to declare this to be his most true & natural  
 body. For he saith it is y<sup>e</sup> body which was  
 crucified, torne with whippes, & wounded  
 with a speare, & to expresse his mind most  
 plainly he saith moreouer, hoc idem corpus  
 this self same body. wherby he taketh awei  
 al maner of tropes & figures, if by any wor  
 des a man may plainly signifie y<sup>e</sup> whiche he  
 meaneth. And so you find many lines toge  
 ther, where he maketh no differēce at al cō-  
 cernig y<sup>e</sup> truth & substāce, betwixt y<sup>e</sup> body of  
 Christ in y<sup>e</sup> sacramēt, & y<sup>e</sup> which walked in y<sup>e</sup>  
 earth & suffred on y<sup>e</sup> crosse: but attributeth al  
 together as much to one as to y<sup>e</sup> other, as y<sup>e</sup>  
 walkig o<sup>r</sup> y<sup>e</sup> sea, y<sup>e</sup> healig of maladies, y<sup>e</sup> redēp-  
 tiō of mā, cōquerig y<sup>e</sup> diuel & rālackig of hel.

The selfe  
 same body  
 is in the  
 sacrament  
 which  
 was cruci-  
 fied.

## Testimonies for

But if the Protestantes will still flee a-  
lofte by the ground like Jayes, or rather  
Jack dawes, and cleue altogether to their  
grosse and sensuall imagination, if they wil  
alwayes vse that folythe argumente and  
say: the same body of Christ which was cru-  
cified and ascended into heauen cannot be  
in the blessed sacrament, because one body  
cannot be in diuerse places at once, neither  
will any whit endenour to flee alofte with  
the Eagles, and conside the omnipotency  
of almighty God: Note you fifthly to stop  
al such iangling & iarring Jaies mouthes  
that Chrysostom sayeth: for a singular toke  
of loue he gaue vs bothe to eate and kepe  
that same body which he caried also vp in  
to heauen. wherby it euidently appeareth  
that to the sayth of this holy father it semed  
nothing absurd that the same body should  
be in heauen and eaten of vs on y earth.

5.  
The same  
body is in  
the Sacra-  
ment which  
is ascended  
into heauen

6. Note a litle after that singular place for  
the adozatiō of the blessed sacramēt. which  
thing because it employeth so necessarily  
the true presence of Christ his true body  
the Protestants most of al abhorre, calling  
it plain Idolatrie. But S. Chrysostom his  
verdit is, that we haue muche more cause  
to adoze Christ here vppon the aultar then  
the Magi had whē they saw him lyinge in  
the manger. wherby a mā may worthily co-  
iecture y these men who so spitefully rayle  
against

That bo-  
dy is on  
the altar  
to be ado-  
red, which  
was ado-  
red in the  
manger.



the reall presence.

61.

against him here, would haue of lykelyhood  
doon small reuerence to him if they had li-  
ued in those dayes with the Magi and scrif-  
him there in that pore cotage, but would  
rather haue sought his death to cruel He-  
rode & wicked Jewes. I will not stand long  
in beging this place any farther seing the  
wordes of themselves are so plain. Note  
well also that place where he saith, this mi-  
sterie canierh the earth to be vnto vs hea-  
uen, because hereby I proued before that  
place of y<sup>e</sup> Eagles not to be ment that Christ  
is only to be sought aboue in such sort, that  
he is not also to be sought here alow in the  
blessed sacrament: but to be chiefly ment of  
seeking him by a pure and heauenly life, or  
els by cotening this hygh mystery by faith  
and not by sensuall reason.

Note furthermore that Chrysostom pro-  
miserh to shew that on the earth, whiche  
is worthy of highest honour. for thereby it  
foloweth, not onlie that god who onlie is  
worthie of the higheste honor, is truely  
present in the sacrament (for bi promising  
to shew it he declarerh y<sup>e</sup> it is in some par-  
ticulat place wher it maie be pointed vnto),  
but also that he is there to be worshiped w<sup>th</sup>  
all reuerence. And to bitter his minde yet  
more plainlie, a litle after he saith, for your  
ninte note: that we doe not onlie here on  
the earth (meaning in the blessed sacramēt)  
beholde

7.

8.

9.

## Testimonies for

beholde y<sup>e</sup> which is worthy of most honor,  
but also touch and eat it. So that not only  
to our sayth, but eue to our senses the true  
body of Christ is here truely present: al-  
though not vnder y<sup>e</sup> forme and those pro-  
per accidets by which it should be sensibly  
perceaued, for the our faith should lack that  
merite which therfore is due vnto it. But  
by saying y<sup>e</sup> we touch & feele it, he meaneth  
y<sup>e</sup> y<sup>e</sup> substance thereof is no lesse truly presēt  
to our senses vnder those strange accidets.  
the if we saw & felt it vnder y<sup>e</sup> proper form.

10.

Note also y<sup>e</sup> goodly similitude, whereby  
we are taught y<sup>e</sup> in receiuing this high mys-  
tery, not y<sup>e</sup> yong prince of any earthly king  
but y<sup>e</sup> only begottē sōne of god is deliuered  
vnto vs. Last of al note diligently & beare  
wel away y<sup>e</sup> later end of this exhortation, &  
thinke in dede earnestly vpon your soules  
health. For frinds, riches, glory of y<sup>e</sup> world,  
fauor of Princes, together w<sup>th</sup> al other such  
wordly toies shal in y<sup>e</sup> end come to naught,  
as thei do daily vanish & passe away, y<sup>e</sup> pore  
soule only muste sticke by you to make a  
straight account to God in that dreadfull  
iudgement of all misdeedes & misbeliefe.

A few Testimonis out of S. Chrysostōs other  
works, & namely out of his Masse or Liturgie.

The sixth  
Chapter.

Now that you haue hearde this auncient  
Docto<sup>r</sup>s minde, vppon those  
places of holy scripture, where this matter  
of

of y<sup>e</sup> blessed sacramēt is chiefly mētioned: I haue thought good to adde thereto two or three places moe taken out of other partes of his works, where he hath incidētly tal- ked herof, to thēd you shuld thoroughly vnderstād how wel this holy father agreth w<sup>th</sup> him self, & how far he disagreth euery wher from y<sup>e</sup> protestants of our tīme, whiche yet would seme in al poits & in this especially of y<sup>e</sup> supper of our Lord, to agree w<sup>th</sup> y<sup>e</sup> primi- tiue church. In his thirde booke, De Sacer- dotio of Priesthode, wherein he declarcth y<sup>e</sup> high dignitie of y<sup>e</sup> office, he maketh not far fro y<sup>e</sup> begining a cōparisō betwene those or- namentes, which cōmended y<sup>e</sup> priestes of y<sup>e</sup> old Law, & those things which do set forth y<sup>e</sup> priesthode instituted by Christ in the new law: prouing therby how much our priests of this tīme of grace are to be preferred be- fore those other. I will translate the whole cōparison y<sup>e</sup> you may perceaue I allege not halfe sentences, as y<sup>e</sup> Protestants do. And therfore I pray you heare with me as wel before as hereafter, if in this behalfe I seme somewhat tedious, cōsidering that I do the same only vpo<sup>n</sup> an earnest desire to make the truth plainli appeare. his words are these:

Lib. 3. de  
sacer.

As we vnderstande many thinges were v<sup>s</sup>ed before the tyme of grace whiche mo- ued to great feare and reuerence, as for ex- ample the litle bels, y<sup>e</sup> pomgranets of gold,

the



## Testimonies for

2. **Cor.** 3. **1.** precious stones which were set, some in  
 2. **1.** priestes brest, some aboute his shoulders,  
 3. the miter, & Ephod the long garnēt donne  
 4. to his feet, the plate of gold, the sancta san-  
 5. ctorum, the great quiet and silence whiche  
 6. was there within. But if a man examine  
 7. these things which the tyme of grace hath  
 8. brought, he will iudge those other which I  
 9. said before did moue great feare and reue-  
 10. rence, to be very light and litle worth. And  
 11. he shall find those words of S. Paule to be  
 12. verified where he saith: That which was  
 13. glorified and much esteemed, was nothinge  
 14. glorious in respect of this far passing glory.  
 15. For whiles thou doest behold our Lord sa-  
 16. crificed, & priest attending the sacrifice, and  
 17. saying the praiers, & then the people round  
 18. about to be died, and made redde with that  
 19. precious blood, doest thou yet thinke thy  
 20. selfe to be on the earth and amongst mor-  
 21. tal men? or rather art thou not immediatly  
 22. transferred in to heauen? And doest thou  
 23. not rather cast away all fleshly cogitation,  
 24. and with a cleane soule and pure mind be-  
 25. hold those thinges which are in heauen? O  
 26. miracle, o bountifulnes of God. He y sit-  
 27. teth aboue with his father in the selfe same  
 28. moment is handled in euery mans handes  
 29. and deliuereth him selfe to all that are wil-  
 30. ling to embrace and receaue him. Neither  
 31. is that brought to passe by any iuglinge or  
 32. witch-

the reall presence.

85.

Witchcraft, but in the open sight of al y stand  
about. Do these things seme vnto thee such  
as may be contēned & despised? or such, as  
against which any man may rise vp and in  
sult? (and a litle after) This mysterie there-  
fore of al mysteries is most of al to be trem-  
bled at & reuerenced. & wherupon he conclu-  
deth also his purpose y the priests of y new  
testament are therefor merueilously to be  
esteemed, seing through their working as by  
instrumentes, these holy mysteries are my-  
stically begon and ended. Note first the  
worde sacrifice here repeted, the strength of  
which I haue alredie noted vnto you. And  
then note also what plaine words he vseth  
to expresse the true presēce of Christs blood,  
doing vs to vnderstād (as before) y we haue  
it here no lesse truly present vnder y forme  
of wine, thē if we were died & made red by  
propre form thereof. If you marke well the  
exclamatō also toward y end of this place,  
you may vnderstand therby y in the blessed  
sacramēt there is wrought a great miracle,  
to their great cōfusiō which seeke by natu-  
ral reason to proue it to be bread only. For  
where a miracle is cōfessed, what fondnesse  
is it to vse agāst y same any natural reasō?  
wheras a miracle signifieth y which is to be  
wōdded at, for beig aboue reasō, & therefore  
ought in no wise by reason to be tried, but  
of a true Christē mā by faith to be beliened.

In

## Testimonies for

In the next sentence of S. Chrysostom you find y<sup>e</sup> felish argumēt refelled. Christ sitteth at y<sup>e</sup> right hād of his father: ergo he is not in y<sup>e</sup> sacramēt of y<sup>e</sup> altar. For at one instāt (saith he) Christ is both in heauen, & in the hands of all y<sup>e</sup> doe receaue him. You may note here by y<sup>e</sup> way y<sup>e</sup> in y<sup>e</sup> primitive church (as many other also do witnesse) y<sup>e</sup> christens receaued y<sup>e</sup> blessed sacramēt first in their hāds. which custō was afterwards chāged vpo<sup>n</sup> iust occasion, many lewed people being found by y<sup>e</sup> meanes to haue abused oftē times this holy mystery. Now I dout not but if a protestāt happē vpo<sup>n</sup> this place, he wil note diligētly for his purpose those words next before y<sup>e</sup> exclamation, wher S. Chrysostom willet<sup>h</sup> vs in the presēce of those mysteries to haue our minds lifted vp to heauē. But cōsider how little hold y<sup>e</sup> Protestāt hath, if he take all together as the Catholike doth. who neuer affirmeth Christ to be so in the Sacrament, that he mindeth thereby to diminishe any iore of his being in heauen, neither dissuadeth any mā frō lifting his mid vp to heauē but wissheth with S. Chrysostom euery mā y<sup>e</sup> approacheth herunto, to thike only on heauēly thinges, which he must nedes doe if he thinke on the blessed sacramēt and Christes body therein cōteined. for (as I noted vnto you before out of this same doctor) there is heuē whersoever Christ is, but y<sup>e</sup> Protestāts contrariwise would so bind Christes body



to one place y the same should by no means  
 be able to be in any other beside. and therfor  
 if thei fide any half word in scripture or doc  
 tor, which teacheth y we must seek Christ in  
 heauē, y thei make much of & set forth to y  
 uttermost: but be ther neuer so many which  
 teach y he is also in y blessed sacramēt, those  
 thei wil not heare of, but either wzig & wrest  
 thē to their figuratiue meanig, or vterly de  
 nie thē. And therefore it may happē y some  
 wil cauil vpō those plain words also which  
 do folow saing y he which sitteth in heauens  
 may be here at y same momēt spiritually, &  
 so nothig therby to be cōcluded against thē.  
 which interpretatiō whether y words wout  
 plai violēce cā beare, I thinke I may bold  
 ly leaue to your owne discretion, specially  
 wheras you haue heard alreedy this doctors  
 mid most plaily vttered against this theyr  
 spiritish imaginatiō. But to assure you here  
 of more perfittly, I wil recite an other place  
 which you haue not yet heard, taken out of  
 the latter end of his second sermō made to y  
 people of Antioche. There speakig against y  
 conetousnes of rich mē & cōmēding pouerty,  
 he applieth to his purpose y stori of Elias y  
 prophet, who beig lifted vp in a firi chariot  
 into heauē least his cloke behind him vnto  
 his disciple Heliseus, wishing him therby  
 (as S. Chrysostom exposideth) to cōtinne  
 in y pouerty which he befoze had professed.  
 wherē

## Testimonies for

Chry. ad  
po. Anti.  
hom. 2.

whereupon S. Chrysostom taketh occasion  
also to declare how Christ when he ascen-  
ded in to heauen far passed Elias leauinge  
with vs behind in the blessed sacramēt not  
his cloke or garment, but himself his owne  
precious body and blood. But hearken now  
to S. Chrysostōs words which are as here  
foloweth. ¶ what wil ye say the if I shew  
you, that so many of vs as be partakers of  
the holy mysteries do receaue a thinge far  
greater then that which Elias gaue? For  
Elias left vnto his disciple his cloke, but  
the sonne of god ascending in to heaue left  
with vs his flesh. And again Elias went  
himself, without his cloke: but Christ both  
left his flesh with vs, and ascended hauing  
with him the selfsame flesh. Let vs not ther-  
fore be discomforted neither bewaile nor  
dread the difficulties of y<sup>e</sup> troublous times.  
For he which refused not to shed his blood  
for vs al, and hath also made vs partakers  
of his flesh and of the selfsame blood, he  
say wyll refuse nothing that may be for the  
furtheraunce of our saluation. ¶

Hitherto S. Chrysostome. whereby  
you maie perceaue how perfectly he agreeth  
with him selfe, wher he hath so often before  
saied, that the self same flesh which was  
borne of the blessed virgin, and was cruci-  
fied on the crosse, is receaued in these ho-  
ly mysteries. And you see also howe to con-  
founde

found all such as by their trope s & figures  
peruerfly interpret any other place of his.  
He sayeth here most plainly that Christ left  
þe selfe same flesh behind him which he toke  
with him into heauen. And it is also most  
evident, that the Protestantes cannot pos-  
sibly manteyn the blessed Sacrament to be  
a remembrance only of Christes flesh, if  
they adinit this mans auctoritie, which  
they can not deny onlesse they be vtterly  
past all shame. For Elias left a remem-  
brance also of himself, when he left his cloke  
behind him. But herein standeth the force  
of this comparison, that Christ far passed  
Elias. And therefore sayeth Chrysostome,  
he did not only leane a far more excellent  
thing, that is to say, his own flesh: but also  
toke that same with him into heauē which  
he left behind him. So that the same flesh  
of Christ, and not a figure thereof is in the  
Sacrament, which ascended into heauen.

I doe not vige that later sentēce where  
he sayeth we are made partakers of the self  
same blood which Christ shed for vs. On-  
ly I besech you note once for all how often  
tymes you haue already in these few pla-  
ces found words of like efficacy & strēgth.  
And thereby enforme your selie througħly  
what you ought to belieue in this matter:  
considering that this is y Catholike faith,  
which is not only by this one Doctor ap-

proued

proued

An inma-  
cible argu-  
ment for þ  
reall pre-  
sence.



## Testimonies for

**S. Chrysostom's doctrine generally received in the primitive Church.**

moned, but as it may appeare by his writing, both was in his tyme, & before, & hath bene ever sence of al Christe men generally receaued. For had he either taught then in his open sermons (out of which al these places are take) contrary to y<sup>e</sup> which was then commonly believed euē from the Apostles, or had there bene at any tyme since any thing found in his booke, contrary to y<sup>e</sup> which all other good Doctors taught, & al Christen dome professed: no doubt he should at some tyme or other haue bene noted for an heretike, or at y<sup>e</sup> least, his doctrine should haue bene noted in this point as not agreeable to scripture. wherefore seing his wordes are so plaine, seing there is not found any good man or generall Councell of any age to haue reprobued him therefore: but rather contrariwise all men haue embraced him as a most holy Doctor of the Church, it must nedes folow that his doctrine hath bene in all ages generally allowed, as receaued euen from the Apostles and Christ himselfe. Likewise on the other side, that which the Protestantes now teach, contrary to this, must nedes be a new inuention of their owne braynes, or whensoever it was inuented, false, erroneous, & heretical. And therefore it ought of all such as looke to enioy any part with Christ in heauen, together with those holy Apostles & blessed

sed fathers of the primitive Church, vnto  
terly to be discredited, detested, & abhorred.

And if there had bene no place at all, ex-  
tant in S. Chrysostoms workes for the  
prose hereof (as there are thanks be to  
God, a great many moe then I haue or cā  
well trāslat, onlesse I should make a great  
volume thereof) yet there would not lacke  
sufficient argumēt to proue vnto any rea-  
sonable man, what both he & all Christens  
of his tyme beliened concerning this mat-  
ter. For y<sup>e</sup> Grecians which haue ener more  
had in great reuerence these holy mysteries  
haue vled cōtinually since S. Chrysostoms  
tyme in the administratiō of them, those  
prayers & ceremonies which he him selfe  
did vse: Hauing made a great nombre of  
his own deuotion and auctoritie, as being  
Archebishop of Cōstātinople, & hauing re-  
ceaued also a great nōbre (as it is most euī-  
dēt) by traditiō frō his forefathers. Now  
as those Grecians vse S. Chrysost. Masse:  
so they professe that same faith concerning  
y<sup>e</sup> mysterie there wrought, which their fa-  
thers learned of him, as he learned it of his  
auncesters y<sup>e</sup> Apostles Scholers. For in all  
their Chronicles they find not y<sup>e</sup> any other  
faith in this matter hath bene taught any  
tyme synce, disagreeing from that which  
Chrysost. left them, but y<sup>e</sup> they hold y<sup>e</sup> same  
styll together w<sup>th</sup> his prayers & ceremonies

## Testimonies for

Also if any man demaund what their belief is at this present he shall find them to agree herein with the Catholikes of y<sup>e</sup> Latin Church and to defend most earnestly the reall presence of Christs body in the blessed Sacrament. which thing they witnesse also to euery man that beholdeth them at their seruice, by the great reuerence & adoration which they yeld therevnto. Neither can the Protestantes escape here and say that these men learned this faith of y<sup>e</sup> Pope and Papistes of the Latin Church. Both for that there hath not ben comonly suche humilitie on the Brekes behalfe, that they would vouchsafe to learne of the Latins: And also for that the contrary appeareth by their somewhat diuersc ordze in ceremonies, by their own report, and by al bookes witten in that behalf. So that hereby it appeareth, that the very tradition of y<sup>e</sup> Grecians conuinceth what S. Chrysostom his mind was of the blessed Sacrament, although he had witten neuer a word in the matter.

But now what will you say if not only y<sup>e</sup> seruice which y<sup>e</sup> Grecians vse to this day beareth witnesse what S. Chrysostome believed: but also S. Chrysostom witnesseth by his workes which are in print, y<sup>e</sup> kind of Masse which they vse, to haue ben receaued fro him? That you may better vnderstand



stand my meaning: amongst S. Chrysostomes workes, those prayers & ceremonies are found which himselfe vsed at y<sup>e</sup> administration of y<sup>e</sup> blessed Sacrament, & are translated out of Breke into Latin by Erasmus Rotrodamus whom y<sup>e</sup> Protestantes I am sure take for one of their welwillers at the least. And the very same haue ben continually, & are to this day most generally vsed throughout the Breke Church. So y<sup>e</sup> whercas nomā doubteth of S. Chrysostoms other workes set forth together w<sup>th</sup> this part, how much better is this proued to be of good auctoritie, being not only set forth vnder his name together w<sup>th</sup> the rest of his workes: but also continually practised vnder his name, amongst all the Grecians.

If then these prayers & ceremonies so well auctorised all maner of ways doe declare the Grecians agreemēt w<sup>th</sup> the Catholikes of the Latin Church, as well in the principall point, which is the real presence of Christs body, as also in many other principal ceremonies vsed in y<sup>e</sup> holy Masse: y<sup>e</sup> same must nedes geue a great ouerthrow to our Protestantes, which are so much offended both w<sup>th</sup> the principall matter & all other good ceremonies vsed at the administration thereof, y<sup>e</sup> they cānot abyde to heare so much as y<sup>e</sup> name Masse only, which yet

## Testimonies for

of it self is as other names be a thing indif-  
ferēt. Now to proue this agreemēt I will  
truly report vnto you y<sup>e</sup> only which my self  
haue heard & seen emōgst them at their ser-  
uice time in y<sup>e</sup> worthy citie of Venice where  
they haue a Church by thē selues & weckly  
saile not therein deuoutly to serue God.

But to bring somewhat first there hence  
before I goe any farther for y<sup>e</sup> cōfirmation  
of my principal matter which is already so  
well proued, you shall vnderstād, y<sup>e</sup> as it is  
most euidēt y<sup>e</sup> they receaued most part of y<sup>e</sup>  
prayers & ceremonies of this their Masse,  
frō S. Chrysostome & his ancestours : so y<sup>e</sup>  
name thereof which is in their tōge Litur-  
gia, they receaued euē from y<sup>e</sup> Apostles thē  
selues. For besides y<sup>e</sup> all y<sup>e</sup> Breke Fathers  
from S. Chrysost. tyme vpward vse much  
this word when they write of this matter,  
y<sup>e</sup> holy Euāgelist S. Luke also mentioning  
in y<sup>e</sup> Actes of y<sup>e</sup> Apostles y<sup>e</sup> vse of this holy  
Sacrament, vseth y<sup>e</sup> same. And in y<sup>e</sup> begin-  
ning of his Gospell where he speaketh of  
y<sup>e</sup> office of Zacharias, which was to offer sa-  
crifice for y<sup>e</sup> people he hath this word like-  
wise. so that it is most probable y<sup>e</sup> as in his  
Gospel he signifieth thereby y<sup>e</sup> office of of-  
fering sacrifices according to y<sup>e</sup> old law : so  
in y<sup>e</sup> Actes of the Apostles he vseth the same  
speaking of this holy Sacramēt, vpo spe-  
ciall cōsideration y<sup>e</sup> it succedeth all y<sup>e</sup> sacrifi-  
ces of y<sup>e</sup> Jewes, & is y<sup>e</sup> only sacrifice of the

ΛΕΙΤΟΥΡ-  
ΓΙΑ.

ΛΕΙΤΟΥΡ-  
ΓΙΑ Τῆς  
ΕΥΧΕΣ.

Act. 13.  
αἱ ἡμέραι  
τῆς λει-  
τουργίας  
αὐτοῦ.

Lac. 1.

new law. And therfore although this word Liturgia signifieth generally emōgst prophane writers, any publike functiō, or ministerie: yet y<sup>e</sup> Christiāns folowing y<sup>e</sup> exāple of S. Luke haue specially applyed it to signifie y<sup>e</sup> celebration of this holy mysterie, as being y<sup>e</sup> only publike sacrifice offered for y<sup>e</sup> synnes of y<sup>e</sup> world, wherein al sortes of mē are comēded vnto God, & y<sup>e</sup> functiō whereof, is y<sup>e</sup> chicfest & highest in all Christiē religion. Now hereby sufficient argument is geue to vnderstād what y<sup>e</sup> Grecians belief hath euer bene concerning y<sup>e</sup> reall presence. For onlesse Christ be there really presēt to be offered, they could not haue called it a sacrifice, for so much as he alone is y<sup>e</sup> only sacrifice of y<sup>e</sup> new law as it is alredy declared.

But whether y<sup>e</sup> name Liturgia were vsed chiefly vpon this respect or no, it shall not much skill for y<sup>e</sup> word sacrifice it selfe is so oftē applied to this Sacramēt throughout y<sup>e</sup> prayers of y<sup>e</sup> sayd Liturgie y<sup>e</sup> a man may euery where find sufficiēt ground for y<sup>e</sup> argument. And to geue you a few places which may be in stede of many, hearkē now vnto this one prayer which I shal trāslate, wher in it is not only called a sacrifice, but also a vnbloody sacrifice, as differing in y<sup>e</sup> maner of being only, frō y<sup>e</sup> one sacrifice which was once for al blindely offered on y<sup>e</sup> crosse. You shal find also i plain words y<sup>e</sup> Christ is both



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he that there offereth by his minister and is the sacrifice which is offered, and moreover that his true body & blood are there by the mighty power of the holy Ghost, truly consecrated, and made present. This prayer is written in S. Chrysostoms Masse or Liturgie and vied continually in the Breke Church betwene the Gospell and the Crede. And it is in English this much.

In Litur.  
Chrysol.

None of those which are entangled to  
fleshy lusts and pleasures, is worthy to  
come neare, to stand by, or minstre vnto  
thee o King of glorie. For to serue thee it  
is a great and dreadfull thing, euen for the  
heauenly powers them selues. Neuerthe-  
lesse throught thy vnspeakable and infin-  
tie mercy thou wast without any change  
or alteration in thy selfe made man, and  
became our Priest, and as Lord of all didst  
deliuer vnto vs the celebration of this mi-  
nisterie, and vnbloody sacrifice. For thou  
alone o Lord our God art ruler of all that  
are in heauen & in earth. who sittest vpon  
the throne of Cherubin, who art Lord of  
Seraphin, and King of Israell: who on-  
ly art holy and dost rest in those which are  
holy. Thee therefore, I beseeche who alone  
art good and ready to geue care, looke  
downe vppon me a synner, and thy vn-  
profitable seruant. And cleanse my soule  
and harte from an euil & wicked conscience.

And

& make me being endewd with the grace  
 of priesthod, meete by the power of thy ho-  
 ly spirite to stand at this thy holy table, &  
 consecrate thy holy and immaculate body  
 and precious blood. For I come vnto thee  
 bowing downe my necke, and thee I be-  
 sech that thou turne not thy face from me,  
 and refuse me not for one of thy children:  
 but vouchsafe to accept these gyftes to be  
 offered vnto thee, by me a synner and thy  
 vnworthy seruant. for thou art both the  
 offerer, and he that is offered, the receauer,  
 & he that is receaued or distributed Christ  
 our God: and to thee we geue glory toge-  
 ther wth the Father who is without be-  
 ginning, and to thy most holy and blessed  
 spirite the gener of life, now and euer more  
 world without end. Amen.

Thus you see in most plain wordes not  
 only y this is an vnbloody sacrifice, but al-  
 so that Christ our God is he who therein is  
 both offered and offereth by meanes of the  
 Priest his minister: that he both receaueth  
 the sacrifice as being true God, and is re-  
 ceaued of al that communicate, as being  
 there both in his humanity and Godhead  
 most truly present. Also you heare in the  
 midst of the prayer y Priest beseeching God  
 to assist him with his power that he may  
 consecrat his holy body and blood. so that  
 you see it most euident before your eyes

## Testimonies for

how y<sup>e</sup> Grecians frō S. Chrysost. time vnto this day haue alwayes professed y<sup>e</sup> faith concerning this holy mystery which the Catholikes in y<sup>e</sup> Latin Church doe defend. which thig they witnesse also by their whole behauiour al their Masse, & specially at y<sup>e</sup> time of cōsecration & Eleuation, for then they bow down with their whole body euen in manner to the ground mercuriously reuerently. But now you shall heare also one of those prayers which the Priest saith after the consecration. it is thus.

Ibid.

¶ Looke down frō thy holy tabernacle & from the glorious throne of thy Kingdome  
 ” & come to sacrifice vs O Lord Iesus Christ  
 ” our God, which sittest aboue w<sup>th</sup> thy Father  
 ” & art here with vs inuisibly present. vouch-  
 ” safe by thy mighty power to make vs & by  
 ” vs all thy people partakers of thy imma-  
 ” culate body & blood. ¶ In which few  
 ” wordes you may note how wel S. Chrysostom agreeth with himself where he sayd a litle before y<sup>e</sup> Christ is in one moment present both in the handes of all that receaue this holy Sacramēt, & in heauen at y<sup>e</sup> right hād of God y<sup>e</sup> Father, for so likewise by this prayer it is manifest y<sup>e</sup> the selfe same Christ is inuisibly present here after consecration vnder the formes of bread & wyne, which remaineth cōtinually visible in heauen.

But because my desire was to be throu-  
ghly



ghly instructed of their belife in this point, after their seruice was doon, I communed with some that were learned amongst the and desired to vnderstand what they beleied generally concerning the same. who answered me that accordingly as they had receaued of their forefathers, so they beleied most constantly, y real presence of Chri- stes true body & blood vnder the formes of bread and wine. And they tolde me mozeouer in farther talke that if any man was found amongst the to discredite the same, he was, if he continued in that error, accounted for an heretike, & finally also excommunicated, so y no honest man would eate or drinke in his company. By all which euident argumentes y beliefe of S. Chrysost. & of y whole primitive Church is most manifestly proued vnto you to be one w y which is by y Catholikes so earnestly defended. for here not only S. Chrysostōs plaine wordes doe as in y places before alleaged witnessse what his meaning was, but also the continuall practise & open confession of the whole Breke Church cōfirmeth y same.

The which being espied by y Sacramentaries to be as it is in dede, an inuincible confirmation against them of the catholike truth: one of the Aingleaders there amongst them hath of late endeuored to the vttermost of his power to discredite it, affirming

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affirming the saied liturgie or Masse neuer to haue bene ordeined nor vsed by S. Chrysostom in his time, but inuented long time sence. But the profes which he vseth in that behalfe are so exceding slender, that he doth nothig thereby in effect, but discredite him selfe in al the rest of his doctrine. My fortune was to heare of them, euen as I was handling this place, & therefore I thought it my part to say somewhat in defence both of my selfe hauinge vsed y<sup>e</sup> same already as a strong argumēt, & of the truth whiche no good harte can chose but lament to see so impudētly impugned. I wil therfore shew first how vaine those surmises are by which he would discredite the saied Liturgie, and afterward geue you some most euident tokens, by whiche it may yet better appere to be the selfe same which S. Chrysostome vsed in his time. And therewithall I will take occasion to performe my former promise, and briefly to set before, your eyes some of those ceremonies also, whiche I saw vsed ther in Venice of the Bre-  
cians, accordingly as they haue receaued them together with those prayers from  
S. Chrysostome.

The

**S.** Chrysostoms Masse or Liturgie defended against & false surmises of M. Iuel in his Reply to D. Harding pag. 10. & therewithall many Ceremonies vled to this day in the Greke Church are declared.

**T**he surmises whiche are brought to discredit this he Liturgie, are grounded vpon one praier only, wherein one Pope Nicholas called there vniuersalis Papa, and the Patriarches of Alexandria, Antioche, Hierusalem, together with Alexius sometime Emperour of East, are prayed for, that they might liue long and rule peaceably on the earth. Now all these men liued many yeres synce Chrysostom: for Pope Nicolas (saith this surmiser) liued in the yere of our Lorde 857. & was second Pope of Rome after Pope Ione, (who is noted in the margent of his boke with great letters, for good will I warrant you to make that fallie fable the better remembred.) Also Alexius the Emperour liued in the yere 1080, that is to say many hundred yeres after Chrysostom, wherevpon he concludeth that for him to haue prayed so long before for them, had ben rather prophesing than praying, and therefore this to be none of S. Chrysostoms Liturgie.

But will you see how much his great malice against the truth appeareth hereby,  
and

The vij.  
Chapter.



## Testimonies for

and howe litle he hath proued his purpose? First it is most euident that the name Nicholas can not be ment of that Pope Nicholas of Rome which he mentioneth, because y man liued aboue two hundred yeres before the Emperour Alexius, as him selfe confesseth, but those which are here prayed for, were liuing altogether at one time, as the words of the prayer do plainly declare. The same reason proueth also that it can be ment of no Pope of Rome at all, for so much as none of that name was Bishop of Rome in that Alexius daies. And which confirmeth the matter a greate deal more the Grecians in Alexius time did not bere anie suche reuerence to the See of Rome, that they would pray for that Bishoppe by name, and leue out the name of their owne Patriarche. whiche they must nedes haue done if the name, Pope Nicholas, be referred to any Bishoppe of Rome. For there is no name leftt besyde for the Patriarche of Constantinople, and yet the other thre Patriarches of Alexandria, Antioche and Hierusalem, are specially named. Nowe as for the worde Pope, although the same may deceaue some simple man, supposing that no Bishoppe was euer called by that name, besydes the Bishop of Rome: yet the Surmiser him selfe can not be ignorant, that the worde Papa  
in la

in Latin is and hath ben commonly vsed of many good writers, to signifie any other Bishoppe aswell as the Bishoppe of Rome: and that it is attributed vnto him in common talke by reason of excellency only, as the worde Byble signifieth with vs one certen booke, whereas the same in Breke signifieth euery booke indifferently.

The worde vniuersalis also ioyned vnto Papa, whereby the sayd Nicholas is called in the praier, vniuersall Pope or Bishop, maketh very litle, or rather much lesse for his purpose. Yea I should say that worde alone proueth the rest not to be ment at all of any Bishop of Rome, but of some Bishop of Constantinople. for y<sup>e</sup> Bishopes of this See only haue both chalenged, and vsed wrongfully that title, as it appeareth by those Epistles of S. Gregorie which are so famous amongst the Protestants. And therefore they of all men are most unlikely to haue yelded the same to the Pope of Rome. who also neuer chalenged nor vsed that title, although it may and hath ben in ryght good sense geuen him, as in respect that he is of the vniuersall Church the chiefe Bishop. So that the word, vniuersall declareth manifestly the name whereunto it is ioyned,  
to be

. Testimonies for

Lib. 3. de  
Alexio  
Cōmen.

Pope  
Ione.  
Pope  
None.

to belong rather to the Bishoppe of Constantinople, than of Rome. But what vse we coniectures in this matter which is of it self so plaine? for Zonaras a writer of the greke histories putterh al out of doubt, witnessing vnto vs, that there was one Nicholas Bishop of Constantinople euen in that Alexius daies which is mentioned in the prayer, and that they liued many yeres together. wherevpon it must nedes folow, that whereas both the Bishop and Emperour are prayed for as liuing together, those wordes of Nicholas vniuersal pope, are to be vnderstode of Nicholas Bishoppe of Constantinople and not of Nicholas Pope of Rome, named second after the feined Pope Ione. Albeit in some sense this surmiser may be sayd here to tell truth against his will, as if those wordes Pope Ione be vnderstode (as they ought to be) to stand for Pope None or Pope Nunquā. for so it is true in dede that the forsayd Nicholas was second Pope of Rome after Pope Ione. But perchaunce he will say I haue gained litle hereby toward prouing the Liturgie to be S. Chrysostoms, seing this Nicholas of Constantinople is farther of from Chrysostoms daies thā that other. Yeas truly this much I haue gayned, that he is proued thereby a falle surmiser in one point, and that he ought therefore without any



any further prose likewise to be suspected in the rest. But let vs goe forward & detect all the iugling and false dealing which he vseth in this matter.

There are three copies of this Liturgie printed in diuerse places and translated by diuerse men, which I my selfe haue seen: & two of those three lacke altogether all those names, vpon which his surmises are grounded. For neither y copie which was translated & printed at Venice in the yere. 28. nor that which was translated by Erasmus & printed both in Paris and diuerse other places, maketh any mention of them. So y if by his argument the third copie which hath those names be improued, yet nothing is sayed against the other two, but they remaine still true copies, & the same which is in them may be still truly accounted S. Chrysostoms Liturgie. And so the drift of his whole argument is not in dede against the thing it self, but against one copie thereof only, & yet it is such as maketh very litle or nothing at al against y neither. For what is y third copie, which hath y prayer w all those names in it? Forsooth it is the translation of one Leo Tuscus, which was set forth of late together with the Greke by Claudius de Saintes Doctor of Paris, and printed by Mozelius at that tyme the Kinges printer there.

I

Now

## Testimonies for

Now that Leo Tuscus (as it appeareth by his owne Epistle set before his translation) did translate the sayd Liturgie, at Constantinople in the tyme of Emanuel y<sup>e</sup> Emperour, who was secōd after y<sup>e</sup> forsayd Alexius. Whereof it may be very probable gathered, y<sup>e</sup> this Leo translated the sayed Liturgie, out of some copie which was witten there at Constantinople in Alexius tyme, and therefore might haue in it his name together with the names of y<sup>e</sup> foure Patriarches then lyuing. For what absurditie is it that a Masse booke or any other prayer booke, made many hundred yeres before, should at what tyme it is new witten or printed haue the chief Bishops, y<sup>e</sup> Emperour or Prince then gouerning, specially named in some one Collect? Is that a sufficient surmise to proue the whole order of the Masse & prayers to be no older than those names or y<sup>e</sup> Collect? Truly the same may stand perchaunce for a strong argument if respect be had to the new Communion of England only, or some other such like. For thereof it may be truly said, King Edward the sixth was named therein, ergo before his days that seruice was neuer heard of: because vnder him the same was first set vp. But otherwise in all Catholike prayers and ceremonies I doubt not but euery mean witted man perceaueth how  
fonde

sonde a coniecture it is. For we may dayly see both prymmers & Masse booke where in the name of some Prince of our tyme is expressed; and yet by other old parchment booke of the same sorte, those selfsame suffrages & ceremonies are proued to be many score yeres elder. And that it is euen so in this matter, what better profe can any man aske, than that copie of Erasmus translation, which is commonly ioyned vnto S. Chrysostoms other worke? Or than the Greke copies themselves printed both at Venice & Paris? None of which make any mentiō of Pope Nicholas, or Alexius, or any such. But they haue in steede of those names, certen Greke wordes which import the same as this letter. R. doth with vs, to signifie that Bishop and Emperour alwayes to be named in the Collect which are for the tyme lyuing.

The  
Greke  
wordes  
are these,  
ὁ ἵς καὶ ἡ.  
ὁ δ' εἶνος.

And therefore a great deale more impudence appeareth in this aduersarie, who knowing that very Greke copie, which was printed at Paris together w<sup>th</sup> y<sup>e</sup> Latin translation of Leo Tuscus, which he allegeth & vseth for his vantage, to haue no such names mentioned therein, would notwithstanding ground his argumēt vpon y<sup>e</sup> Latin, & cōtemne y<sup>e</sup> Greke, wherby this case ought chiefly to be tried. Especially y<sup>e</sup> same Greke copie being so persite, that as Morelius



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the printer testifieth, it was confirmed by most autentike old copies both out of the library of our King of England, and out of the French Kings Librarie. For it had ben his parte that would haue dealt vprightly, first of all to haue regarded the Breke copies, and next to haue conferred the Latin translations, and so to haue argued vppon those places wherein they all agree: and not to haue picked out one or two wordes only which no comon Breke copie, nor any moe than one Latin translation hath. For what other thing may this be deemed, but either an extreme and detestable malice against the known truth: either an exceeding grosse and shamfull ignorance of the truth. Both which faultes be very vndecent for one of his profession, and most vnseemely for a man of such knowledge and learnig as he would seme to be.

And now because I thinke his wrongfull reproofe of S. Chrysostoms Liturgie to be in these few lynes sufficiently disproved: You shall heare briefly also what my simple learning can shew for the profe and confirmation thereof. First therefore as y<sup>e</sup> h<sup>u</sup>it commonly proueth true which being somewhat diuersly from diuerse costes reported, agreeth wholly in y<sup>e</sup> p<sup>r</sup>incipall poits: euen so this is no small argument for the  
auctoritie

anctozitie of the sayed Liturgie, y<sup>e</sup> the same in all copies which were taken as it may appeare out of diuerse libraries, agreeeth still with it selfe in the chief matters, & is generally ascribed to S. Chrysostome. Yea & as the lawyers say, Exceptio confirmat regulā: so I may say most truly in this case y<sup>e</sup> those small differences of a few names or some one collect, doe much more strongly confirme the rest wherein there is no disagreement to be S. Chrysostoms, than if no difference at all had bene found. For thereby it appeareth that although diuersitie of tyne & place, might cause some particular things therein to be altered, added, or diminished, yet the whole was always & euery where so constantly ascribed vnto S. Chrysostom, y<sup>e</sup> noman could bring in any alteration or change thereof. Furthermore all y<sup>e</sup> haue writen any thing touching this Liturgie, and namely those Grecians which haue writen expositions therevppon, doe all agree y<sup>e</sup> it is the same which S. Chrysostome appointed to be vsed.

And if yet you require more euident proofe, Proclus who was Bishop of Constantinople not long after S. Chrysostome, & was also by Nicephorus report sometyme a yong scholer vnder him, witnesseth y<sup>e</sup> S. Chrysostome traueyled in this matter, and y<sup>e</sup> he after S. James & S. Basil brought in

Ni. li. 14.  
cap. 38.  
Proclus  
in p̄fat.  
Liturg.

## Testimonies for,

to a more cōpeditus ordre those prayers & ceremonies, which were before his tyme vsed at y<sup>e</sup> administratiō of this holy Sacramēt. wherby it came to passe y<sup>e</sup> his Liturgie hath ben euer synte through out Brece most cōmōli vsed. But because now a days mē are much more ready to destroy & discredite, thā to build vp and belieue, although there is not y<sup>e</sup> worst of these last profes, but counterpaiseth & also ouerpaiseth far, that surmised reprofe before confuted, yet I wil not cōtēt my self therewith. But I wil now briefly proue vnto you out of S. Chrysost. workes y<sup>e</sup> most of those prayers & ceremonies vsed to this day of y<sup>e</sup> Grecians in this Masse or Liturgie, were vsed also in his tyme. wherby it must nedes appeare y<sup>e</sup> the same was appointed either by S. Chrysostom or by his auncestours which for out purpose to witnesse y<sup>e</sup> vse of the primitive Church is all one. And here you shall haue all those ceremonies according to promise set before your eyes, which I being presēt in Venice at this their Masse, either noted presently or leaured of them. wherfore I beseteh you also note diligently how y<sup>e</sup> same are vnlike y<sup>e</sup> orders vsed in our new ministers religio. & thereafter iudge as i these so in y<sup>e</sup> principall matter of y<sup>e</sup> blessed sacramēt & in their whole faith, how far wide they are frō y<sup>e</sup> primitive Church, of which they make so many vaine crakes,



To begin therefore w<sup>th</sup> y<sup>e</sup> form of y<sup>e</sup> Church  
 it self y<sup>e</sup> you may vnderstand som other thigs  
 hereafter y<sup>e</sup> better. The same is deuided pri  
 cipally into two parts as it was w<sup>th</sup> to be  
 w<sup>th</sup> vs in Englad: y<sup>e</sup> is to say into y<sup>e</sup> chauncell  
 & y<sup>e</sup> body of y<sup>e</sup> Church. Yet this oddes there  
 is, y<sup>e</sup> their chauncel is much lesse thē ours as  
 made to serue only for y<sup>e</sup> Priest, and those  
 which assist him at y<sup>e</sup> altar. For they which  
 sing & answer y<sup>e</sup> Priest, doe stand w<sup>th</sup>out y<sup>e</sup> par  
 titiō. The body of y<sup>e</sup> Church is according  
 to y<sup>e</sup> order of y<sup>e</sup> peoples standing, to be sub  
 diuided into thre partes. The uppermost  
 part next y<sup>e</sup> chauncel is occupied on eche side  
 of those which singe y<sup>e</sup> antymes, Psalmes,  
 & hymnes, & may therefore well be called y<sup>e</sup>  
 Quyre. In y<sup>e</sup> secōd or midle place y<sup>e</sup> cōmon  
 people doth stand. Last of all in y<sup>e</sup> third place  
 al y<sup>e</sup> womē stand together very deuoutly by  
 theselues. And generally in y<sup>e</sup> Churches of  
 Brece there is a partitiō of bordes made be  
 twixt y<sup>e</sup> mē & womā: so y<sup>e</sup> y<sup>e</sup> womē may loke  
 out thzough latises only. And this custom  
 appeareth manifestly to haue bene obser  
 ued in S. Chrysost. days & before also. For  
 he hath in one of his sermōs these words.  
 Men should truly be separated from womē  
 by the inward wall of the mynd, but seing  
 you wil not so be separated, our forefathers  
 haue thought good to separate you at the  
 least by these wodden walles.

Hom. 74  
 in Math.

¶ 4

But

## Testimonies for.

But to retorne to the chauncel, you shal  
vnderstand, y<sup>e</sup> therewithin are two altars,  
one bigger & an other lesse, the bigger stan-  
deth iust in the midst, & hath a faire brode  
dore answering vnto it in the midst of the  
partition which is betwene the chauncell  
and the body of the Church. And this altar  
serueth for the chief celebration of their  
Masse or Liturgie. The other lesser altar  
standeth on the north & left side of y<sup>e</sup> chann-  
cell. And hath also a lesser dore answering  
it in the partition, to come from thence  
straight into the body of the Church. And  
it serueth only for the Priest to prepare him-  
selfe to Masse & for the bread & wine being  
prepared & made ready before Masse is be-  
gon to stand therevpon, vntill the same be  
after the Gospell solemnly brought from  
thence into y<sup>e</sup> midst of y<sup>e</sup> body of y<sup>e</sup> Church,  
& so through the great dore vnto the highe  
altar, as you shal heare more plainly here-  
after. Now it is worthy to be noted, y<sup>e</sup> al-  
though y<sup>e</sup> high altar is most truly called of  
S. Chrysost. & others y<sup>e</sup> table of our Lord,  
yet both y<sup>e</sup> name altar is vled also of him, &  
the thing it selfe made of stones, like those  
which are throwe down in Englad, remai-  
neth still amongst y<sup>e</sup> Grecians as it hath ben,  
receaued from y<sup>e</sup> primitive Church. For be-  
sides those places of S. Chrysostom before  
translated, where you shall find this word  
altar

αποστει-  
σιν.

altar now, and then mentioned: what can be more playner then that where he saith on this wise, If a man should take tyre to destroy this house (the Church) and should digge vp this aultar, would not euery man ouerwhelme him with stones as a prophane and wycked man? By which wordes you may plainly perceauē not only that there were in S. Chrysostoms time aultars of stone, far vnlike our Communion tables, but also what a wycked & prophane thing it was then counted to digge vp and ouerthrow aultars, as many haue doen in our dayes and in our Countrie, to their great shame & confusion. Especially for so much as S. Chrysostom witnesseth in an other place, that euen in his time aultars were erected vnto God in our Ile of Brytanie. If you aske me how these aultars of the Grecians doe stande, therein they declare also y<sup>e</sup> the remoueable Communion table is far vnlike the order of y<sup>e</sup> primitive Church. for they stande alwayes after one sorte, as our hygh aultars were wont to stand, at the vpper end of the Chauncel toward y<sup>e</sup> East, so y<sup>e</sup> y<sup>e</sup> priest turning his face toward y<sup>e</sup> altar hath his backe alwayes toward the people.

There are moreouer in that partition which is betwene the Chauncell and the Quyre, many very faire painted Images of Christ and our Ladie, together with di-

Hom. 53.  
ad pop.  
Antioch.

In demō  
strat. ad-  
uers. gen-  
til. quod  
Christus  
sit Deus.



## Testimonies for

nerse other, of S. Iohn Baptist, S. Nicolas, S. George. S. Spiridion &c. Many deuoute folke also both at their entring in to the Church, and going out, doe come reuerently & kisse them. whereby I would haue you note y<sup>e</sup> Images are not only vsed of the Papistes of the latin Church nor by y<sup>e</sup> ordonaunces of the Pope of Rome only as some Protestantes imagin: but also of those which these later yeres haue ben commonly at variāce w<sup>th</sup> the Bishope of Rome, & therefore kept not these ceremonies for his sake, but for y<sup>e</sup> they receaued them from their owne aunciēt Fathers. And which is more, they kepe images, in their Churches, who had sometime the same controuersie about images, which is now amōgst vs. for thereby al Imagebreakers are cōfounded, & y<sup>e</sup> truth which in th<sup>e</sup> end alwayes preuaileth, is most euidently confirmed. whether that ceremonie of kissing the images were vsed in S. Chrysostoms time or no, it shall not much skill. Of this once we are assured that both in his time & before his time images were both kept of the Christians & reuerenced. for so Eusebius reporteth that the images of our Sauour Christ & of S. Peter & S. Paul were kept, in token of honordew vnto them & in tokē of Christen mens loue towardes them. Nicephorus also witnesseth, that S. Luke the Euangelist made himself

Euseb. li.  
7. cap. 14  
Niche. li.  
14. cap. 2.

him selfe diuerse pictures of our blessed Lade,  
of which some are yet extant to be seene  
both in Rome and other places.

And as for the kissing of the why should  
that seme moze absurde, than to kisse y<sup>e</sup> had  
or garnient of any noble personage, when  
he is saluted, or to kisse a letter, or booke,  
and whatsoeuer els is deliuered him? Also  
what superstition can be feared in shewing  
this toke of reuerence to the blessed Saints,  
which we are sure are in heauen & do wish  
vs wel, sendig many without reprehension.  
Kisse & embrace the pictures of their tem-  
porall freinds, whose soules lie perchaunce  
amongst the wicked sprites in hell? And  
that this kinde of reuerence was lawfully  
bled in S. Chrysostomes tyme toward the  
very bare stones of the Church, whiche are  
nothing so lyuely a representation of any  
good thing, as Images of Saints are, her-  
ke I pray you how plainly it is proued by  
his own words where he saith: See ye not  
how some kisse the grilles or entrance of y<sup>e</sup>  
Church, some bowing down thereunto,  
some touching them w<sup>th</sup> their hands & after  
ward putting their hand to their mouth?  
whiche manner is bled of deuout folke to  
this day throughout all Italie, when they  
come nere any holy places, as to the tobe of  
any Sainte. For some kisse y<sup>e</sup> tombe it selfe,  
some touche it only with their hande, and  
after.

So p.  
Martin  
Dorset  
killed &  
colled B.  
et p.  
ture.

Hom. 30  
in 2. Co.

cc

cc

cc

cc

cc

## Testimonies for

afterward kisse their hande. And in like sort doe the Grecians behaue them selues toward the foresayd Images. so that it appeareth manifestly the same is no superstitious ceremonie nor obserued of late only but receained fro their aunciet foresathers.

Another Ceremonie vsed of them at their first entrie in to y Church much more generally than the former, (which will no lesse mislike the Protestants) is, that euery man cometh into the midle of the Church, and there to shew himselfe not ashamed of his Christianitie blessing himself thre times solemnly making thre longe signes of the crosse, from his head downwarde, & from the right shoulder to the left. and therewithal he boweth his whole body in manner downe to the ground. which signe of obeisance they vse commonly in stede of our kneeling. And if it be demaunded whether this crossing and blessing was vsed also in S. Chrysostoms dayes, that is so euident by sundrie places of his workes, that it appeareth al Christen men vsed it not only at their coming to Church, but whensoever they went about any good thinge or endeuored to repell any euill. I wil recite you one notable sentence for example, where he warning men to auoyde all kinde of Sorcerie and wichcraft, and against all trobles to vse this holy signe, hath these wordes:

Art



Art thou a Christen man? vse the signe of the Crosse. Say this only is my shilde and buckler, this only is my medicine, I know nonother. I might translate likewise out of another place twentie lines together, where he doth nothing els but commend this holy signe, declarig how it was in his time to the great glory of Chyistes religion set vp in all places, as Churches, houses streates, highwayes, vled at all times, and of al sortes of Chyistē men. for auoyding of tediousnes, take these few wordes which are as good as a hundred. All mē (saith he) blesse them selues often with the signe of the Crosse, making it vpon the most noble and worthy parte of our body. for it is dayly signed on our forehead as on a pillar.

In demō  
strat ad-  
uers. gen  
til. quōd  
Christus  
sit Deus.

But to come at length to the Ceremonies vled in the Liturgie it selfe: you shall vnderstād first that the apparel which the Priest weareth at the celebration therof, is not much vnlke that which the Priestes of the Latin Church doe vse likewise at Masse. when I was last present in Venice at their seruice which was in y<sup>e</sup> yere of our Lord 1564 on the first sonday after Ester commonly called dominica in albis, y<sup>e</sup> priestes vpper garment was of white taffety in fashion somewhat like a cope, & vnder y<sup>e</sup> he had a long vestimēt down to his feete very like

Φιλαν  
ov casula

# Testimonies for

ἑρμαῖον  
 tunica.  
 ἐπιβραχι-  
 λιον stola  
 ἐπιμυρία  
 κια  
 manipuli  
 ζώνη  
 cingulū  
 ὑπογουνά-  
 τιον  
 subgenia-  
 le.

like that which we call an Albe, saying that  
 it was there of very faire sylke of diuerse  
 colours and most mengled w<sup>th</sup> redde. he had  
 vpon this vestimēt a very faire brode Stole  
 of y<sup>e</sup> same kind of silke, which hong about  
 his necke on ech side all most down to the  
 groond. Also on eche arme a Maniple  
 much shorter then the stole but of the very  
 same kind of silke. He had also a gyrdle whe-  
 rewith the vnder vestiment was gyrded  
 vnto him, & therat there honged downe by a  
 strēg to his right knee, a square piece of the  
 former silke of diuerse colours, about two  
 hādes brode. y<sup>e</sup> which was lined & starched  
 in y<sup>e</sup> inner side wherby it was made some-  
 what stiffe. And this one thing seemeth to be  
 peculiar to the Grecians, for I remēbre not  
 any such ceremonie vsed omōg the Latins.

But euery one of these which are vsed ei-  
 ther of the Grekes or latins were ordained  
 as an ornament of y<sup>e</sup> high office which the  
 priest ther executeth, & to represent mystically  
 some good thing, which is performed ther-  
 by diuerse wayes. you may applie euery  
 particular thing to signifie some particular  
 vertue belonging to the priest him selfe,  
 who ought specially at those holy misteries  
 to be voyde of sinne and indued with holy  
 nesse: accordingly as the praiers & verses  
 which he saith at the puttinge on of those  
 robes doe particularly put him in minde.  
 You may also apply them no lesse aptly to

represent vnto you many particular thinges which happened vnto Christ about his passion. which must nedes be not the least cause why they were instituted seing the Sacrament it selfe was ordeined of Christ to that end. As for example the vppermost garimēt representeth that cloke wherewith the souldiars mockt Christ whē they crowned him with thorne, the next longe garment representeth that long robe wherein he was sent backe w<sup>th</sup> derision from Herode. & it is with the Brexiās somtime of diuerse colours to represent it al spotted with blood by reason y<sup>e</sup> his holy body was before al to torne & rent with whippes. the Maniples about y<sup>e</sup> priests armes signifie those cordes wherewith his innocēt handes were bound both whē he was sent to Caiphas & when he was tyed to be scourged. That lōg stole about y<sup>e</sup> priests necke & y<sup>e</sup> gyrdle do signifie y<sup>e</sup> other long cordes wherewith they drew most villanously Christes whole body together w<sup>th</sup> the crosse on his shoulders vnto the hill of Caluarie. And y<sup>e</sup> last square piece of sylke which (as I sayd) is peculiar to y<sup>e</sup> Brexiā hanging downe vpon y<sup>e</sup> priests right thygh, representeth y<sup>e</sup> valiet sword & myghty power whereby Christ in this great baseness & humility of his death and passion, triumphed ouer death and conquered the deuill our great enemye, and therefore the  
the



## Testimonies for

the Priest who in this whole function representeth the person of Christe, when he tieth that vnto his gyrdle saith very aptely that verse of the Psalm, Accingere gladio tuo super femur tuum potentissime. Be gyrded with thy sworde on thy thygh O thou most mightie.

Now what honest man can pretend any iust quarel against these so Godly representations, or against the vestiments whereby so many good thinges are set forth both to the eye and vnderstanding. If no Prince cometh into parliament, no iudge sitteth in iudgement, no maior maintaineth his maiortie, without maces, robes, longe gownes, cappes of maintenace & such like, to represent secretely some politike vertues which belong vnto them selues, & withall to represent the great authority committed to them by God whose person in these offices they susteine: yea if the new named bishops the selues be not ashamed although they lyue moste vnchastely, yet for y names sake to weare white rochers in token of puritie of life whiche they should haue: what reason is it that the Priest who representeth Gods owne person in this most high function of al functions that are committed vnto men vpon earth, should not be adorned also with comely garments mete for the same? Or if certein be allowed as the cope & the

the surplesse, why may not many moe by the same reason be thought lawfull, seeing all were instituted of like sorte to one good intent and propose: that is to say to the glory and honor of God and to put the people in minde of good thinges? And concerning the antiquitie of the vse of these vestiments both amongst the Grekes and Latins, as the same might be proued diuerse wayes: so by that place of S. Chrysostome vpon the xxvj. of S. Mathew which I haue noted vnto you before, it may evidently appeare that some such speciall apparell was worne of the priest in y Church in his tyme.

Amongst other ceremonies which are vsed in the beginning of this Liturgie, one of the first is that the priest cometh fro the high aultar vnto the great doore right before it & ther senseth the people, praying, that as the perfume by the heate of the fyre sendeth vp a swete sanour into the ayer, so through their feruent deuotion, both his & their praier may ascend & be acceptable in the sight of God. Afterward the Quire singeth many Godly Psalmes, Antimes, versicles and respons while the priest standeth within at y aultar saying to himself many praiers, a courtein being alwayes drawen ouer the chauncell doore, vntill those speciall times which I shall note vnto you hereafter in order. The priest also singeth out w a  
 loud

## Testimonies for

loud voyce sundrie tymes, certain Collects and other verses, wherunto the Quier answereth. then the epistle is readen in the body of the Church about the midst of that place which I sayd before may be called the Quire. After y<sup>e</sup> epistle, there are song a few other very sweete Hymnes and versicles. & so to the Gospell, at the reading whereof many torches are lighted, which were in this Church very faire and great, of white virgin ware, set all in a rancke ouer the breadth of the Church before the partition of the chauncell. And hereat the courtein also of the great doore is drawen open, there folow immediatly after the Gospell many goodly praiers among which that is one which I haue before translated, and at this time as before also and afterward, al states & sortes of men as well liuing as departed out of this lyfe are prayed for, which thing is very agreable to y<sup>e</sup> which S. Chrysost. witnesseth to haue ben dō in his time sayig.

Lib. 6. de Sacerd. The priest as an ambassadeur or legate maketh intercessiō and sueth vnto God for all the whole world, that he may remitte the synnes of all men not only which lyue, but also which are departed this lyfe.

After these praiers the priest (who in this place at Venice whē I was presēt supplied also the come of the deacō, & therfore did all y<sup>e</sup> himself which S. Chrysost. assigneth vnto the deacō) cometh forth solemnly out of the



the reall presence.

82

lesser doze answering as I sayd to the lesser aultar wheron the bread & wine was prepared, & holdeth vpon his head the chalice couered together with the bread and wine hauing a towell of fine lawne about his shoulders. I should haue told you first y<sup>e</sup> against his coming forth all the torches are lighted again the second time: and so he cometh as it were in selemne procession in to the midst of y<sup>e</sup> Quire & ther hauing made alow obeissance towards the high aultar, entreth in at y<sup>e</sup> great doze & setteth down y<sup>e</sup> bread & wyne w<sup>th</sup> great reuerēce vpon y<sup>e</sup> aultar. the y<sup>e</sup> chauncel dozes are closed vp accordingly as S. Chrysost. writeth in an homelie. Mysteria clausis ianuis celebramus, we celebrate the mysteries the dozes beīg shut. So y<sup>e</sup> they in y<sup>e</sup> Quire may heare only what the priest saith when he singeth out, but not see him vntill the dozes be opened again.

Hom. 24  
in Math.

After shutting of the dozes the Crede is song. after that the priest supply ing here as I sayd the Deacons place also, warneth y<sup>e</sup> people to attend the holy mysteries w<sup>th</sup> these wordes: Stemus honeste cum timore &c. Let vs stand soberly with feare and reuerēce. which wordes I doe y<sup>e</sup> rather note because S. Chrys. i an other place maketh mention of y<sup>e</sup> very same wordes saying. Therefore we are comāded to stād soberly at the tyme of the diuine sacrifice to th'end we should

Hom. 4.  
de Dei  
nat. &c 2.  
in 2. Co.

M 2

lyft

## Testimonies for

vp our cogitations, which as earthly crepe low on the ground. **Thē** there folowe those other admonitions which are vsed also in the latin Church. *Sursum teneamus corda*, let vs lift vp our hartes, whereunto the Quire answereth, *habemus ad dominū*, we haue thē lifted vp vnto our Lord. vnto that succedeth the p̄face of thanks geuing, whiche endeth in praylinge God together with the Angels, the Cherubim, and Seraphim singing, *Sanctus sanctus sanctus dominus Deus Sabaoth. Holy holy holy Lord. God of Hostes. Of al which particulars S. Chrysostome maketh in other places very particular mētion. As for exāple in one ser*

Hom. de mon he hath these words. What doest thou  
Euchar. o man? when the Priest saied vp with our hartes & minds, didst not thou promise & say vnto him, we haue them lifted vnto our Lord? And in an other sermon he speaketh

Hom. 14 likewise of that holy Hymne, *Sanctus san-*  
in epist. ctus, &c. saying. Thinke to thēd thou maist  
ad Ephe. forgeue thy enemies what words thi mouth hath spokē, what it toucheth & tasteth, what fode it enioyeth, with whom thou standest at the tyme of the misteries. With Cherubim, with Seraphim. The Seraphim do speke ill of no man, but their mouthes are filled with one custome & māner, that is to say of praying & glorifying God. how canst thou

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Not long after followeth the cōsecration  
of the most blessed body & blood of Christ  
which thing is brought passe (as you haue  
often before heard) principally by y<sup>e</sup> mighty  
and miraculously power of God, & seconda-  
rily by the ministerie of his holy priest pro-  
nouncing ther those holy wordes of Christ  
this is my body. to confirme which thing  
you shal heare one plain place of S. Thyr-

Hom. 8.  
in Math.

3

and in



## Testimonies for

and in this parte that praier is vsed out of which the cauilles befoze refuted are taken.

Hom. 3.  
in epist.  
ad Phi. &  
Ho. 69.  
ad pop.  
Antioch.

But because prayer for the dead vsed in this Liturgie is one cause why the Protestantes will not allow the same to be S. Chrysostoms, I will alleage you one place moe for y<sup>e</sup> matter wherby it may plainly appeare that therfoze the rather it is his, or at least was lawfully vsed in his time. for he saith in two diuerse homelies on this wise, It was not without cause decreed by the Apostles that in the celebration of the reuerend mysteries, memorie should be made of those which are departed this lyfe. they knew much commoditie should be brought vnto them therby and much profite. for  
 „ whereas the whole people together with  
 „ the cōpany of Priestes stādeth holding vp  
 „ their handes vnto heauen, and the reuerēd  
 „ sacrifice is set befoze vs, how should we  
 „ not appease Gods wrath praying for the? So that by these wordes it is manifest that S. Chrysostom meaneth that very prayer wherein after consecration, when as the sacrifice of the body and blood of Christ is vpon the aulzar, special mention is made of the departed.

Not long after foloweth the Water noster in maner euen as in the Latin Masse, And with in a litle while lister that, the great

great doze of the chancell which al this whyle  
 le synce the crede stode shut is set wide open  
 and the courtenies are drawen, the torches  
 also are lighted and then the priest cometh  
 solemnly to the chancel doze holding the  
 holy misteries together with the chalice as  
 high as his head and sheweth them to the  
 people to be adored of them, and to invite  
 the to communicate with him saying aloud  
 these wordes. Sancta Sanctis holy thinges  
 for the holy: wherunto they answer with  
 al tokens of adoration and reuerence, One  
 holy one Lord Iesus Christ in the glory of  
 god the father. The which very wordes to  
 haue bene vsed in S. Chrysostoms dayes  
 also, him selfe witnesseth in that Sermon  
 wher he saith: when the priest sayeth holy  
 thinges for the holy, he meaneth this,  
 That if any man be not holy, he presume  
 not to come therunto.

Hom. 61.  
 ad pop.  
 Ant.

The shewing and Adoration of the  
 holy misteries are lykewyse by him in o-  
 ther diuerse places approued. The ado-  
 ration you haue harde alreedy sufficiently  
 proued in that place vppon S. Paull  
 to the Corinthians. And as for the shew-  
 ing thereof vnto the people hearken vnto  
 these his playne wordes whyche are also  
 in the former Sermon. whyles the Sa-  
 crament is brought forth, and Christ  
 that

## Testimonies for

„ that is sacrificed, & the lambe of our Lord:  
 „ when thou hearest, let vs pray all in com-  
 „ mune, when thou seest the courteines dra-  
 „ wen back, then think heauen aboue to be  
 opened and the Angels to come downe, &  
 Hom. 36 in an other place. Thinke who it is here  
 in 1. Cor. y cometh forth and before his coming forth  
 thou wilt tremble & quake for feare. hear-  
 „ ken also to the third place where he chy-  
 deth those in his sermon which departed  
 out of y Church before the Sacramēt was  
 shewed. it is thus. whē I preach who am  
 „ your selow seruant, you apply al diligence  
 „ & wytt, one thrusteth an other that he may  
 stand neare. when Christ himself who is  
 Hom. 3. master & Lorde of vs all shall shew himself  
 de Dei in the holy mysteries, the Church is left  
 natura. boyd & desolat. By which plain wordes he  
 rebuketh those y departed, out of y Church  
 before the eleuatiō time, which is not imme-  
 diatly after cōsecratiō, as in y Latin Masse,  
 but neare the end a litle before the cōmuni-  
 on. whereunto the Priest hauing inuited  
 the people by those wordes, holy thinges  
 for the holy, if any be disposed, they re-  
 ceauē with him, but otherwise the priest re-  
 ceaueth alone, as it may appeare it happe-  
 ned sundrie times in S. Chrysostoms own  
 dayes by y he reproveth thē so often in his  
 sermons for not preparing them selues.  
 And now it is most certain y the Brectas  
 through



through lacke of deuotion in the people haue on common Sondages & Holydayes as few communicating with them as the Latins. For I was present at their seruice from the beginnig to y<sup>e</sup> end diuerse tymes, and then I am sure none communicated but the Priest alone. And therefore if that be priuate Masse, the Grecians haue priuate Masse also. But they doe great wrong to the truth, who call any Masse priuate in this respect. For it is called priuate only in respect that it is doon priuately and not solemnly. For otherwise the Breke worde Liturgia proueth manifestly, that no Masse may properly be called priuate seing it is of it self in his own nature alwayes, whersoener it be sayd or songe a publike function and sacrifice. And the nature of a thing is not wont to be changed by reason of any circumstance. Neither is it called a Communion, because many receaue in one place or at one tyme, but because he that receaueth that mysterie receaueth one thing in many, be they in tyme or place neuer so far distant: and because he is thereby if he receaue it worthely most perfectly vnited vnto Christ in whom all true Christens are one mysticall body, and therefore by receauing his naturall body doe most perfectly communicate together.

How the  
Grecians  
vse at  
their Mas-  
se sole re-  
ceauing.

For otherwise if it be called Communion

¶ 5

because

## Testimonies for

because three at the least receaue together in one place. I pray aske this question of those especially which together herewith doe defend that the euil man receaueth not at all by any meanes the body of Christ, what if of six persons which receaue together in one Church and at one tyme, fyue receaue vnworthely, is there any true Communion or no? If there be a Communion then euery breakfast, dynner, and supper is likewise a Communion whersoener a like nombre is gathered together to eate and drinke. For euill men being without true faith doe by their owne doctrine receaue at the Communion no other thing then they doe at common meales. Again if it be a Communion then they all communicate together in some one thing. But that one thing by their doctrine is neither the reall body of Christ, nor the spirituall feeding thereon by faith: for so much as the vnworthy receauers lacke the same. Wherefore it remaineth that this one thing is the bread only, which they eat, and so the same abinrditie foloweth, that likewise whersoener so many men eate bread together, there is a true Communion. And if it be no Communion then they must nedes cōfesse that the nombre receauing together at one tyme and in one place maketh not y Communion: because they may haue all those circum-

circumstances & yet not be sure of a Communion. For so much as they can not be sure of so many worthy receauers which may faithfully or by faith only according to their doctrine communicat together.

But to returne againe from whence I digressed, let it be inough for you to remembre, that the Grecians vse sole receauing also at their Masse, when as no other be disposed to receaue with them. And if you desire to know also what ceremonie is vsed when any of the lay people receaueth: My fortune was to come into their Church one Sondag morning before their seruice was begoon, when as one of the lay sorte receaued after this manner. He went to the Chauncell doze and there stode very reuerently, bowing his whole body towardes the ground, and attending for the Priest: who brought immediately from the highe altar in a chalice, parte of that which was consecrated the Sondag before, and so with a litle sponne which had a Trosse at one end, deliuered the Sacrament vnder both kyndes into the parties mouth. which being receaued, the partie after humble and lowly obeissance, returned backe againe into his place.

Now there is no doubt but a Protestāt will triumphe here, & demaund, wherefore the lay



## Testimonies for

the lay people of the Latin Church is not suffered to receaue vnder both kindes likewise: seing the Grecians receaued this custome of all lykelyhode from their forefathers also. wherunto I answered that as the Catholikes deny not but both kindes were in the old tyme commonly ministered vnto most men: so they know right well that some euen in the primitive Church receaued vnder one kinde also, without any derogation to Christes institution, as diuerse Hystories doe plainly witnesse. And which is most of all, they know that the Catholike Church hath supreme authoritie in earth, for to appoint the administration and vse of the Sacramentes: and that by the same authoritie this order hath bene taken of late yeres in the Latin Church, vppon many good considerations, & for the auoyding of sundrie inconueniences. Neither can the same mislike any Catholike who is assured y he hath lost nothing thereby, for so much as he belieueth y whole substance of Christes true body and blood to be not only vnder ech kinde, but vnder euery portion and parte thereof, most perfectly contained. But seing we are entred so far into this matter, I pray make this one demaund again vnto the Protestant which misliketh this order. How it happeneth that they of his sect blame the Catholikes

likes therefore, scing they them selues by their own doctrine geue no more than the Catholikes doe. For know they not that the Catholikes geue vnto the lay people vnconsecrated wine also? And why should not that be as good or better than their Communion table wine, if their doctrine be true, that the wordes of consecration worke nothing, and that the substance of wine remayneth still vncchanged? Or if faith only doth all why may not one aswel beliene and remembre the passion of Christ by drinking y wine, as by drinking theirs? wherefore if they will speake against the Catholike Church, for not ministring vnder both kindes, let them first beliene the reall presence of Christes body and blood vnder ech kinde, for otherwise they say nothing.

It is tyme now to make an end of the Grecians Masse, and therefore to cōfound the Protestantes yet in one point more, let vs conclude as the Grecians doe, calling for help by the intercession of our blessed Lady the mother of God, and of all other good Saintes. which thing is vled in S. Chrysostoms Liturgie more then once or twice, but for example take you this one prayer which is vled toward the later end after the blessed Sacrament is receaued. Chry. in  
It is thus. We rendre thee thanks o most Liturg.  
merci-

## Testimonies for

mercifull Lord and redemer of our soules, for that thou hast vouchsafed to make vs this present day partakers of thy heauenly and immortall mysteries. Direct thou our way. Kepe vs in thy feare, defend our lyfe, make sure our steppes through the prayers and intercession of the glorious mother of God, and perpetuall virgin Mary, and of all Saintes. And to confirme this kynde of prayer to be agreable to the doctrine of the same S. Chrysostom in other places, what can be in few wordes brought better for this purpose, then that where he sayeth:

**Hom. 2.** David mortuus est, & merita eius yrgent.  
**in Ps. 50.** O rem mirabilem, o ineffabilis clementia

Dei, homo mortuus viuo patrocinatur, David is dead, and yet his merites haue their force and strength. O wonderfull thing, o unspeakable mercy of God. A dead man becometh patron for the liue. And in an other place talking of the persecutions which some of the Apostles suffered, he

**Ho. post** sayeth: Credimus iuari nos illorū meritis.  
**red. ab** We belieue that we are holpen by their  
**exilio.** merites. So that there can be no doubt, but S. Chrysostome thought alwayes of the prayers & merites of Saintes departed this lyfe, as al Catholikes now doe.

And therefore now you haue not only  
my principall purpose concerning y<sup>e</sup> reall  
presence,



presence, diuerse wayes confirmed: but to  
 confirme you thoroughly in the whole Ca-  
 tholike faith, you haue a numbre of other  
 verities brie fly proued. You haue his fond  
 cauilles and surmises who denied this Li-  
 turgie to be S. Chrysostoms perfetely re-  
 selled: and euery matter which is therein  
 of any weyght or controuerſie witnesſed  
 by other parts of his workes, to be agreea-  
 ble to his doctrine. You haue also by the  
 way many other Ceremonies declared,  
 which the Grecians vse to this day, as re-  
 ceaued not of the Pope of Rome, but from  
 their own fathers. Neither yet haue I told  
 you of holy bread, and holy water, which  
 they vse likewise, nor of the great differēce  
 which is betwene y<sup>e</sup> learned Breke where-  
 in their seruice is song, and the vulgar  
 speech which only is vsed & vnderſtoode of  
 the common people. I pray you note chief-  
 ly those which are so euidently proued to  
 haue bene deliuered them of S. Chryso-  
 stom together with his Liturgie, and  
 conſidre whether the order there-  
 of agreeth more with the old

Maſſe or the new Com-  
 munion.



## Testimonies for

**T**estimonies taken out of that which **S.** Cyrille, Bisshop of Alexandria hath written vpon the lictb of **S.** Ihon.

The viij.  
Chapter.

Math. 18

**Y**ou haue heard now the true Catho-  
like beliefe concerning the blessed Sa-  
crament sufficiently proued out of y  
holy and auncient Father **S.** Chry-  
sostom, and his doctrine also sufficiently co-  
firmed by the tradition and vse of y Breke  
Church continuing vnto this day. Yet for  
so much as the holy Scripture sayeth all  
truth is perfectly tried by two or thre wit-  
nesses, and to th' intent you may perceau  
how well the auncient Doctors agree to-  
gether in this truth, and thereby thorough-  
ly persuaue your selfe, laying a syde all sen-  
suall reason to sticke vnto the true Catho-  
like faith: I haue thought good not to con-  
tent my self with **S.** Chrysostom alone, as  
I might haue don full wel, but to adioyne  
vnto him some other. And therefore now  
you shall first heare the verdict of an other  
auncient Grecian named **S.** Cyrille, who  
liuing immediatly after **S.** Chrysostoms  
days, doth not only him self confirme that  
which you haue bene already taught by **S.**  
Chrysostome, but declareth also the same  
faith to haue bene generally receaued in  
his days, as well in Alexandria in Aegipt  
where him selfe was Bisshop, as in Con-  
stantinople and other partes of the East  
where

where S. Chrysostom preached. Moreover  
 judge your selfe what credit his wordes  
 ought to haue, seeing for his great learning  
 he was in Celestinus & Bishop of Rome  
 heere appointed President of that worthy  
 generall Councell kept at Ephesus, one of  
 those towne which the Protestantes them  
 selues are forced to allowe even for antiqui-  
 tie sake, and which also are of late yeres in  
 our Actes of parliament, named and ap-  
 proved to be of good autoritie. Hearken  
 you therefore diligently what the President  
 of that generall Councell writeth vpon the  
 sixth chapter of S. Iohn, & in effect vpon  
 the same wordes, wherevpon you haue  
 heard already S. Chrysostoms exposition.  
 The wordes of the Euangelist which mou-  
 ned S. Cyrille to write that which I shall  
 translate vnto you are these. Then the Je-  
 wes fell at variance amongst them selues  
 saying: How can this man geue vs his flesh  
 to eate? wherevpon S. Cyrille writeth as  
 here followeth.

Ioan. 6.  
 Cyril. li.  
 4. cap. 13.  
 in Ioan.

All things are plaine and euident vnto  
 those which (as the Scripture sayth) haue  
 found knowledge. But vnto fooles suche  
 things as are most easie seme darke and ob-  
 scure. For the wise & discrete hearer stayeth  
 not vpon the vnderstanding of that he he-  
 reth, but committeth al faithfully to his me-  
 moie, and if any thing seemeth hard, by

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 Prou. 8.

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diligent



diligent searching and often asking, he ac-  
 cepteth to the knowledge thereof follow-  
 ing very well in that point y good bound,  
 which runneth up and downe after his  
 game. And that the wise man is thus  
 affectioned, the Prophete witnesseth in  
 those wordes saying in the person of God:  
 Esaiæ 21. Seeke out diligently and dwell with me.  
 For we must allwayes so seeke, that we  
 dwell with him, and that we be not car-  
 ried away with strange opinions. But  
 the malicious and wicked mind doth not  
 so. For whatsoeuer is not understode,  
 he reiecteth straight way vpon a pride,  
 as vayne and false. Neither will he geue  
 place to any other, or thinke any thing  
 true, which is aboue his owne capaci-  
 tie. And suche we shall find the Jewes  
 in this place. For whereas they hauing  
 now perceaued by those miraculous sig-  
 nes Christes diuine power, should of  
 right haue allowed that which he sayed,  
 and haue sought the solution afterward  
 if any thing had seemed difficile: they  
 cleane contrariwise say: How can this  
 man geue vs his flesh? They crye out  
 blasphemously vpon God, not calling  
 to mind that with him nothing is impos-  
 sible. For being (as S. Paule sayeth)  
 sensuall and carnall, they could not un-  
 derstand spirituall things: but this great  
 myserie

1. Cor. 2.

mysterie seemeth unto them peemishnes  
 and folly. But let vs, I beseech you, take  
 great profite of other mens synnes, and  
 beleining stedfastly those mysteries, let vs  
 neuer vtter with our mouth, or so much  
 as thinke with our hart that same How.  
 For it is a Jewish word, and deserueth  
 extreme punishment. And Nicodemus  
 therefore when he sayed: How may these  
 thinges be brought to passe? was an-  
 swered as he well was worthy: Art thou  
 a Master in Israell, and ignorant here-  
 of? Ioan. 3.

Being therefore we are so well taught  
 by other mens faulces, let vs not de-  
 maunde when God worketh any thing,  
 how, or which way, he doth it: but let  
 vs leane vnto him selfe the knowledge  
 and way of his owne working.

For euen as although no man know-  
 eth what thing God is in his owne na-  
 ture, yet a man is iustified by faith, when  
 he belieneth that God will reward all such  
 as seeke him: so though a man knowe not  
 the reason of Gods workes, yet when  
 through faith he doubteth not but God is  
 able to doe all thinges, he shall receaue  
 for this good mind, no small rewardes.  
 And y we should be of this mind our Lord  
 him self exhorteth vs by the Prophet Esay.  
 For my deuiCES be not as your deuiCES be,

## Testimonies for

**Isai. 55.** neither are my wayes suche as your wayes  
 „ are, sayth our Lord: but as the heauen is ex-  
 „ alted from the earth, so are my wayes exal-  
 „ ted aboue your wayes, and my deuices a-  
 „ boue your deuices. He then who by his  
 „ Godhead so far excelleth in wisdom and  
 „ power, how can it be but he shall worke  
 „ so wonderfully, that the reason of his  
 „ workes, may easely escape our under-  
 „ standing and capacitie? Doest thou not  
 „ see what handy craftesmen often tymes  
 „ doe? Sometymes they tell vs thinges  
 „ incredible, and yet because we haue seen  
 „ them doe the like before, we easely be-  
 „ leue they can doe those thinges also. How  
 „ can it be therefore but that they deserue ex-  
 „ treme tormentes which so contemne all  
 „ mighty God, the worker of all thinges,  
 „ that they dare in his workes say, how,  
 „ whereas they know him to be the geuer of  
 „ all wisdom, and whom the Scripture  
 „ hath taught vs, to be able to doe all  
 „ thinges?

2. „ But now thou Jewe if thou wilt yet  
 „ crie out, and aske how, then will I imi-  
 „ tating this thy foolishnes, gladly aske of  
 „ thee, how thou camst out of Aegypte?

**Exod. 4.** How Moyses rodde was turned into a  
 „ serpent? How the hand strooken with a  
 „ lepre was in a moment restored to his  
 „ former state again? How the waters tur-  
 „ ned



ned into the nature of blood? How thy  
 forefathers escaped through the midde seas  
 as though they had walked vpon drye  
 land? How the bitter waters were chan-  
 ged swete by the tree? How fountaines  
 of water flowed out of the stone? How  
 the running riuer of Iordan stode still?  
 How Iericho otherwise inuincible with  
 a bare noyse and clamour only fell to the  
 ground? There are innumerable things,  
 in whiche if thou aske how, thou must  
 nedes ouerthrow the Scripture, set at  
 naught the doctrine of the Prophetes, and  
 Moyses owne writings. Wherefore ye  
 Iewes ye should haue believed Christ,  
 and if any thing seemed hard, haue de-  
 manded him humbly, rather then like  
 drunken folke crie out: How can this man  
 geue vs his flesh? Doe ye not perceane  
 that when ye say these thinges there ap-  
 peareth anon a great arrogance in y<sup>e</sup> word  
 it selfe?

Exod. 7.

Exod. 14

Exod. 15

Exod. 17

Iosue. 3.

Iosue. 6.

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Hitherto S. Cyrille. In which dis-  
 course of his, I would wishe you to note  
 two thinges. First that in blaining the  
 Iewes for their incredulitie, he warneth  
 vs of the omnipotent power of God,  
 willing vs to be guyded by the beliefe  
 thereof as by a most sure stay vnto the  
 stedfast and true beliefe of these mysteries.  
 which proueth that him self believed some

R. 3

wonder-

## Testimonies for.

wonderfull worke of God to be shewed in them far exceeding the common course of nature. For els what needed the omnipotency of God to be called for to helpe the believer thereof. As for example if there be but a bare figure and remembraunce of Christ as the Protestantes would haue it, what thing were there to be metred or wondered at? what neede the extraordinarie power of God to bring that to passe? Doe not men when they goe into far countries, or depart out of this world, leave tokens and signes to their frindes to be remembred of them also? wherefore you must needs conclude, that seeing there is in this blessed Sacramēt a miraculous worke of God, belonging to his omnipotency, there must needs be much more than a naked figure. Secondly note as I warned you before in S. Chrysostom, that the Protestantes doe not only agree with the Jewes in asking that Jewishe question how, but also that if the Jewes were then blameworthy, these men ought now a thousand tymes more both to be blamed and viterly ashamed.

For besides that they belene all those miracles which S. Cyrille rekeneth vp to confound the Jewes, what a numbre is there of those which euery Christian man beleneth, concerning Christ himselfe,

selfe : which those Jewes neuer acknow-  
ledged :

And therefore hereafter when you shall  
heare any Protestantes aske those Iuda-  
icall questions , how the body of Christ  
can be contained vnder the forme of bread?  
How one body of Christ can be in a thou-  
sand places at once : How it can be day-  
ly eaten and neuer consumed : How ther  
can be true flesh and blood seing the same  
is neither seen , felt , nor tasted , with  
a number of suche like : put vnto them a-  
gain like interrogatories as S. Cyril put-  
teth vnto the Jewe. And aske them how  
one woman could be both a mother and a  
virgin : How one litle babe could be both  
God and man : How he which was before  
all tyme could take his beginning of tyme?  
And how he whom all the wyde world  
was not able to comprehend, could lye clo-  
sed forty weekes within the compasse of  
a yong virgins wombe : Aske how Christ  
being but twelue yeres old confounded the  
ancient and learned Doctors : How he  
fasted forty dayes without meat or drinke?  
How he turned water into wine : How  
he walked on the sea without drowning?  
How the Sonne of God could be put to  
death : And how the Sonne of man could  
rise againe from death : How he came forth  
of the sepulchre the same being closed fast vp?

By such  
howes as  
the Prote-  
stants vse  
at Christe  
religion  
many be  
called in  
doubt.



## Testimonies for.

How he entred in amongst his Disciples, the doores being fast shutt? How man ascended vp to heauen, and sitteth in equall glorie with God? How poore fishers became suddenly great Doctors, and with their wordes and shadowes healed all diseases? How twelue poore men without any materiall sword or shilde ouercame all the world? And how so many Emperours, Kinges, and Princes without violence or compulsion haue embraced y<sup>e</sup> faith, which so much repugneth to all sense and reason?

Aske them last of all how those bodies, which are so many hundred yeres since dead and rotten, some deuoured of wild beastes, some consumed with fyre, some cast into the bottome of the mayn sea, shall at the later day rise again with y<sup>e</sup> selfe same flesh, blood, and bones, which they had here on the earth? And when you shall finde that they can not by naturall reason answer to any of these questions, but be forced to allege the omnipotent power of God, then conclude with S. Cyrill that they shew them selues not only dysp<sup>r</sup>ou<sup>r</sup>te & dronke by vsing that kind of questioning in this high miracle of y<sup>e</sup> blessed Sacrament, which may as easely ouerthrow the whole Christe faith: but also y<sup>e</sup> those the it dema<sup>n</sup>des proced of a proude, losty, & arrogat spirit, which

which will not suffer them to submit their natural reason in this one point to faith, & confesse herein the omnipotent power of God; whereas they must of force allow the same for a chief ground in al other matters of religion. There are many other things in this place of S. Cyrille worthy to be noted, which I leave to your owne discretion and iudgement.

Now you shall heare an other chapter of the same S. Cyrill vppon the wordes of Christ which follow in S. Iohns Gospell. Marke diligently I pray you how plainly he speaketh herein of the true presence of Christs true flesh & blood in the blessed Sacrament, and confidre withall whether as the other before, so these wordes which he speaketh here against the Jewes, and all infidelities concerning these mysteries, may not most truly be spoken in these our dayes, against the Protestantes. Christ his wordes following in the list of S. Iohn are these. Verely verely I say vnto you, onlesse ye eate the flesh of the sonne of man and drinke his blood, ye shall not haue lyfe in you. wherevpon S. Cyrille writeth on this wise.

Christ is very mercifull and mild as the thinges that selues doe declare. for he answereth not here sharply to the Jewes abboynesse, neither falleth at contention

Cyrl. li.

4. ca. 14.

in Ioan.

with

## Testimonies for

with the. but endeneth to imprint again  
 and again in their mindes the lively know-  
 ledge of this misterie. And as for how & in  
 what maner he shall geue them his flesh to  
 eate, that he teaceth them not, because they  
 were not able to vnderstand it. But how  
 great good they should gette if they eate it  
 with faith, that he declareth more then once  
 or twise: to the end they should be dymned  
 to faith, by the desire of life euermore, &  
 faith once hadde they should be then more  
 easy to be taught. For so Esay saith, for if  
 ye beleue not (saith he) neither shall ye vnder-  
 stande. First therefore they should haue  
 fastened the rootes of faith in their mind,  
 & afterward aske those questions meet for  
 men to aske. But they asked out of season  
 their importune questions befor they would  
 beleue: & therfor our Lord did not expound  
 howe y<sup>e</sup> might be doon, but exhorteth the to  
 seeke y<sup>e</sup> out by faith. So on the other side to  
 his disciples which believed, he deliuered y<sup>e</sup>  
 pices of bread saying: Take and eate, this is  
 my body, he gaue about y<sup>e</sup> chalice likewise  
 saying: drinke ye all of this, this is the cha-  
 lice of my blood which shall be shed for ma-  
 ny in the remission of sinnes. Here thou  
 seest y<sup>e</sup> vnto the which asked without faith  
 he opened not y<sup>e</sup> maner of this mystery of  
 Sacramēt: but vnto them which believed  
 he expounded it although they asked not.

Let



Let them hearken hertvnto which of  
 pride and arrogante will not as yet re-  
 ceave the faith of Christ. Onlesse ye eate  
 (saith he) the flesh of the sonne of man  
 and drinke his blood ye shall not haue  
 lyfe in you. for they can not be sanctified  
 and be made partakers of the heauenly  
 lyfe, which by the mysticall benediction or  
 consecration haue not receaved Jesus. For  
 he is naturally true lyfe who is begotten  
 of his liuing Father, and his body also  
 genneth life euen no lesse. For that is after  
 an vspeakable maner vnited vnto the  
 Sonne of God by whom all thinges haue  
 life. & therefore it is called his body & he is  
 one with it. For synce the incarnatio he is  
 one, & continueth one without any diui-  
 sion, this only excepted y<sup>e</sup> word of god y<sup>e</sup> Fa-  
 ther, & y<sup>e</sup> temple or body which y<sup>e</sup> word toke  
 of y<sup>e</sup> virgin are not one in nature. For man  
 being assumed to y<sup>e</sup> word of God is not  
 of one substance or nature to it, & yet it is  
 one therewith by an vspeakable vniou.  
 Being therefore y<sup>e</sup> flesh of our saviour ioy-  
 ned vnto y<sup>e</sup> word of God which naturally  
 is life, thereby hath power to geue life vnto  
 other: whē we eate that flesh then we haue  
 life in vs, for so much as we are ioyned  
 vnto that which is made life. And for this  
 cause in sayling, by the dead to lyfe  
 Christ

## Testimonies for

- „ Christ did not only as God vse his word &  
 „ commandment, but ioyned ther vnto now  
 „ and then his flesh to worke together with  
 „ him: to declare in dede that his flesh be-  
 „ cause it was ioyned vnto him, had power  
 „ to geue life: and to teache the faithfull that  
 „ it was his owne and no other mang body.
- Math. 9.** For whē he rayled the Prince of the Sy-  
 „ nagogs daughter, He toke her by the hand  
 „ (as it is wrytten) and lyfted her vp saying:  
 „ Mayd arise. so that God rayled her to life  
 „ by his word, and by the touch of his flesh,  
 „ shewing forth one operation fro himselfe  
 „ one Christ both God and man. Likewise
- Luce. 7.** when he entred into the city called Naim  
 „ and a deade man was brought vnto him,  
 „ which was f only begotten of his mother,  
 „ he touched the body saying: Yong mā I say  
 „ vnto the arise. And therefore it is euident (as  
 „ I sayd before) that he did not raise vp dead  
 „ men alwayes by his worde only, but by  
 „ touching the also, to declare that his body  
 „ also was able to quicken and geue life. Al-  
 „ then by his touche only, thinges already  
 „ gone and perished, were restored to their  
 „ former state: how can it be but we shall liue  
 „ which doe tast and eate that flesh? for he  
 „ shall geue thoroughly a new forme & shape  
 „ of his immortality to such as are parta-  
 „ kers of him. Neither doe thou here play  
 „ the Jew, and aske how this may be? but  
 „ remem-

remembre that water is naturally some-  
what colde, yet by putting fyre therunto, it  
boyleth and leaseth his coldnesse. For enen  
in like maner we although by the nature  
of our owne flesh, we are corruptible and  
mortal: yet by taking part of life we are  
deliuered from that imbecillity and weak-  
nesse, & are framed after a newe sorte vnto  
life, according to his propriety. for it was  
very necessary that not only our soule by  
meanes of the holy Ghost should ascend  
into euerlasting life, but also y this grosse  
and earthly body should be brought to im-  
mortality by a tast, a touching, and a meate  
like it selfe and of the same kinde.

Neither let the Jew thinke because of  
the dulnesse of his own minde and under-  
standing, that such mysteries are inuented  
by vs as neuer were before heard of: for he  
shal perceane if he marke well that the selfe  
same thing was by a figure don very often  
in Moyses time. for what deliuered their  
forefathers from the fury of the Aegyptians,  
when death raged vppon the firstbegotten  
of Aegypt? Is it not well known vnto all  
men that because they did, accordingly as  
they were taught by Gods appointment,  
eat the Lambes fleshe, and anoynt the po-  
stes of their doores with the blood, therfore  
death anoyded them: for destruction, that  
is to say the death of this flesh, raged  
against

Exod. 12



## Testimonies for

**Gen.**

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wordes to be most true. For to this pur-  
 pose he allegeth those wordes of the Pro-  
 phet, onlesse ye beleue, ye shall not vnder-  
 stand. whereby it appereth how our Pro-  
 testants alwayes like the faithlesse Jewes  
 must nedes be farre wyde from the truth.  
 For they cleane contrary to this rule first  
 goe about to discusse the matter by natu-  
 rall reason, and afterward beleue no more  
 then their sense teacheth them. But I must  
 exhort you as S. Cyrill doth, first to beleue  
 y<sup>e</sup> Christ is able to do whatsoener he saith,  
 and secondarily to credite those wordes,  
 whiche he speaketh, & namely these where  
 he saith. Onlesse ye eate the flesh of the  
 sonne of man and drinke his blood, ye shall  
 not haue life in you. whiche wordes that  
 they are ment of Christ his true and natu-  
 rall fleshe, S. Cyrill doth not only con-  
 stantly affirme: but also confirmeth and  
 proueth the same by a stronge argument.  
 For he saith in effect this muche, the fleshe  
 of Christ being vnited & made one with the  
 person of his Godhed, hath power to geue  
 life vnto vs, by reason of y<sup>e</sup> Godhead. And  
 therefore to y<sup>e</sup> end our bodies should rylse at  
 the latter day to life everlasting together  
 with our soules, he hath geue vs his body  
 to eate in y<sup>e</sup> blessed Sacramēt by the vertue  
 wherof our bodies should be raysed to life  
 men as our soules are throu gh y<sup>e</sup> vertue &  
 grace

## Testimonies for

grace of the holy ghost raptles from sinne in this world & in the other which is to come vnto euertlasting blyss. And therefore after he had proued by the miracles at which Christ touched y<sup>e</sup> dead bodies y<sup>e</sup> his fleshy hath power to geue lyfe, he concludeth that the same myghtyenes worke the like effect in vs who do not only touch it but receaue it in to our mouthes and eate it. wherby he meaneth nat that we tast the qualities of fleshy, but sheweth plainly that the substance of y<sup>e</sup> same fleshy which touched the dead bodies both passe really through y<sup>e</sup> sense of tasting and is no lesse truly present vnto the tast, then if it were tasted vnder his owne proper qualities & accidentes. For if we receaue not as truly in to our mouthes y<sup>e</sup> substance of his fleshe as it truly touched the princes Daughter, and the wydows sonne, how would it folow that our bodies much more shal therby be reuined and made immortal?

Note furthermore that if accordinge to the protestantes doctrin our soule only receaueth Christ his body by faith & spirite, so that our body receaue nothing besides bare bread, then they may conclud by .S. Cyrill, that our soule only also shall enioy euertlasting life, and that there shalbe at al no resurrection of the fleshe. For S. Cyrill saith it is as necessary for the body & fleshe  
of



of man to be fed with an immortall meate like it selfe (which is no other besides the flesh of Christ) by the vertue whereof it may come into heauen, as for the soule to be fed with the heauenly gyftes of the holy Ghost. In which place he useth those wordes again of tast, & touching, whereby a real presence is alwayes confirmed. But to shew more plainly that the true resurrection of our flesh dependeth vpon this true eating of Christes flesh, he saith in another chapiter, that where Christ sayd he that eateth my flesh and drinketh my blood hath life euerlasting, & I shall rayse him vp in the last day: by saying, I shall rayse him, he ment that his owne body which should be eaten, should rayse him. And it appeareth in dede by y very words of the Gospell now recited, that Christ ment by the vertue of this Sacrament to rayse vp our bodies. For wherfore should he adioyne vnto these words of eating his flesh, those other of raysing vs at the later day, onlesse he ment that the one should be in dede cause of the other? And therefore I may worthely conclude with S. Cyrill, that they which deny the receauing of his true flesh into our bodies, doe in effect deny the true resurrection of our flesh and bodies. But what will you say, if as their whole doctrine tendeth vnto that & many other

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Lib. 4.  
cap. 15.  
in Ioan.

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other

## Testimonies for

other like absurdities (all which I trust  
shalbe through rotten before they be full  
ripe): so god of his goodnesse to warne vs  
thereof, hath suffered some of that sect by  
their open factes and dedes to bewray this  
myschance before hand?

Li. i. ad-  
uersus  
Richeri  
articulos

Willagagnon a worthy knight of Ro-  
des writeth, that one Richerus a minister  
of Geneva, being sent of Calvin into the  
contries late founde out toward the west  
parts of the world (wher his fortune was  
then to be Gouernour) vnder pretence of co-  
uerring Infidels, sowed there together  
with his Sacramentary doctrine many o-  
ther detestable heresies. Amongst which  
this was one, that the Resurrection should  
not perceyue properly to our fleshe and  
bodies: but vnto our soules only, & from  
thē should be deriued secundarily vnto our  
bodies. And this he vsed as a meanes to  
confirm his other doctrine against the Sa-  
crament, saying that therefore it was not  
necessary, our bodies should receaue at all  
the flesh of Christ: because they had no ne-  
de thereby to be rayled, but our soules on-  
ly. whereas the truth is, that the resurrec-  
tion belongeth in dede accordingly (as our  
Crede teacheth vs) moste properly of all  
to the fleshe: for that alone rotteth & peri-  
sheth, and therefore moste truly riseth a-  
gain, where vnto it nedeth specially the  
helpe

help & vertue of the incorruptible flesh of Christ: whereby it may be made an apt instrument again for the soule. But the forslayed Richerus had besides this, many other great heresies also: as that Christs humanie was not to be adored, and that Christ should not come in his owne person to iudge the world, all which he did professe that he learned out of Caluins writings. Now whether all Sacramentaries will confesse likewise & defend the same, I know not, let it be sufficient to note by this one example, where unto they Sacramentary religion tendeth: & how some of them haue openly professed that foule absurditie of denying the resurrection of the flesh, which by this ancient father S. Cyrillus iudgement is in effect priuely included in they whole doctrine.

You shall note farther in S. Cyrille for the profe of the reall presence, that place towards the end, where he exhorteth the Jew not to discredite this vertue, neyther to thinke it strange: seing he hath bene accustomed to the figure there of, in eating the flesh of the paschall Lambe. for if S. Cyrille had thought herof as the Sacramentaries doe, he might haue vsed a far more easy kinde of perimasion, and haue sayd vnto the Jew, that it is a bare figure

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only



## Testimonies for

only as that was in the old law, & therefore no cause to remayne why any of them should sticke thereat. But he telleth a clean contrary tale, and putteth vs out of doubt that it is no bare figure but the trueth it selfe foreshignified and prefigured by the Paschall Lamb. which being true flesh & blood was a most liuely figure of Christes flesh torne, and his blood shed on the crosse for our sakes. And therefore seing this Sacrament containeth the trueth prefigured by that Lambes flesh, it must nedes follow that it containeth the true flesh and blood of Christ. I would wishe you to note generally also in this whole discourse of S. Cyrille, that whereas he proueth, the flesh of Christ being ioyned in one person with his Godhead to haue power to quicken & geue life, thereby the true meaning is declared of those wordes of the Gospell. The spirite is that which quikneth the flesh auayleth nothing: and the false glose also which the Sacramentaries make there vpon is confuted. For by S. Cyrille it appeareth plainly, that the worde flesh can not stande in that sentence for the flesh of Christ, seing the same auayleth very much and geneth life to the whole worlde: but must nedes be vnderstode of the Jewes grosse & fleshly vnderstanding. And therefore they are confounded which here vpon  
doe

doe ground most wrongfully their heresie, saying that hereby it is proued the reall presence of Christs flesh in the Sacramēt can nothing profit vs. But because the Sacramentaries make this one of the chiefe places to proue their false doctrine, you shall heare what S. Cyrille himself saith particularly therevpon. First to repete again the words of the Gospell, they are these: The spirite is that which quickneth the flesh auaieth nothing. where vpon S. Cyrill writeth on this wise.

Ye do not vnwisely deny (saith he) y<sup>e</sup> y<sup>e</sup> flesh hath altogether power to quickē and geue life. For if you take fleshe alone by it selfe, it can nothing at all quicken, as the which lacketh that which should quicken it. But if you will search with such diligence as may be praysworthy, the mystery of the incarnation, and will know him that dwelleth in fleshe: although fleshe by it selfe be able to doe nothing, yet then you will beleue that it is made able and of power to quicken, onlesse you wil contend also, that the holy ghost hath not power to quicken. For whereas fleshe was ioyned with that word which quickneth and geueth life, thereby it was made also wholly of power to quicken, and geue life. For it did not draw vnto his corruptible nature the worde of god which was ioyned vnto it, but it selfe

Cyril. li.  
4. ca. 23.

O in was

## Testimonies for

- „ was lifted up vnto the power of a better  
 „ nature. Although therefore the nature of  
 „ flesh as it is flesh cannot quicken or geue  
 „ life, yet it worketh that now because it hath  
 „ receaved the whole operatio<sup>n</sup> of the worde,  
 „ For this body, the flesh whercof may som-  
 „ what anaple, is not the body of enery man.  
 „ For it is nether the bodye of Peter, nor of  
 „ Paule, nor of any such lyke: But the bodie  
 „ of the life it selfe & of our Saviour Iesus  
 Coloss. 2 Christ, in whom y<sup>e</sup> fulnesse of the godhead  
 „ corporally dwelleth, is able to do this. For  
 „ if hony whereas it is naturally swete, ma-  
 „ keth those thinges swete with whiche it is  
 „ mingled, shal it not be very folish to think  
 „ y<sup>e</sup> the lively & quickning nature of y<sup>e</sup> word  
 „ did not geue vnto that man in whome it  
 „ dwelleth power also to quicken and geue  
 „ life? For which causes the flesh truly of al  
 „ other mē doth not auaille or profite in dede  
 „ any thing: but the flesh of Christ alone is  
 „ able to quicken and geue life, because the  
 „ only begotten sonne of god dwelleth in it.  
 „ But he calleth him selfe the spirite because  
 „ god is a spirite accordingly as S. Paule  
 2. Cor. 3. saith: Our lord is a spirite nor yet doe we  
 „ speake this as thoughe we thought the ho-  
 „ ly ghost not to subsist in his own proper  
 „ person: but because as he being made man  
 „ calleth him selfe the sonne of man, so of his  
 „ owne proppr spirite he nameth him self the  
 „ spirite.



spirite. For his owne spirite is not, diuerse  
or different from him selfe. ¶

This saith S. Cyrill. by which exposition  
of his, you maie easely iudge how far wide  
they are from the truth who exponnd those  
wordes as though it should nothing pro-  
fite vs to eate the true real fleshe of Christ.  
And as though Christ had signified thereby  
that the spirituall eating thereof by fayth  
should only be sufficient. For S. Cyril tea-  
cheth you plainly that by this word spirite  
he ment the godhead which was united in  
one person with that flesh of his, and whic-  
he gaue vnto it that power to quicken and  
geue life which no other mans flesh euer  
had. And therefore when he saied the fleshe  
auaileth nothing he ment not of his owne  
flesh but of that flesh which the Capharni-  
ses imagined, that is to saie the common  
corrupt flesh of man without any such spi-  
rite or godhead united there vnto. For so  
they imagined, that they shoulde haue his  
flesh (whom they neither belueed nor tho-  
ught to be true god, but a mere man only)  
cut oute in pieces, and deuoured amongst  
them as other common flesh is wont to be  
ordered. To cal them from which fleshly,  
grosse and sensuall imagination, he saied  
vnto the, that kind of flesh or that his flesh  
so vnderstode, could profite them nothing.  
But that it was the godhead dwelling in

in his

## Testimonies for

his fleſhe whiche ſhould cauſe his fleſhe to quicken them and geue them life. So that to vnderſtand his wordes truly, it was neceſſary they ſhould firſt believe that he was true God. For by that meane they might eaſely come to vnderſtand how his fleſh alſo, which ſhould neuer be ſeparable from the Godhead, ſhould being eaten together with the ſpirite quicken them, and geue them life. And therefore S. Cyrill leaſt any man might thinke, becauſe he attributeth this word ſpirite to the perſon of Chriſt, that he confounded the perſon of the holy Ghoſt with the perſon of Chriſt, Theweth in the later end, that Chriſt in reſpect of his Godhead is truly called the ſpirite no leſſe then the holy Ghoſt, without any confuſion at all of perſons. For as Chriſt is one in ſubſtance but ſeparat in perſon both from the Father and the holy Ghoſt: ſo he is truly called the ſpirite alſo diuerſely in reſpect of his perſon, but after one ſort in reſpect of the nature & ſubſtance of his Godhead. And thus the falſe expoſition which the Proteſtantes make of Chriſtes wordes being by ſo auncient a Father ſo plainly refelled, and thereby one of the chiefe foundations of their Sacramentary doctrine proued weake & faulty, you haue good occaſion to miſtruſt the beſt of al their building, ſeme it for the time  
viwardly

betwardly neuer so gay and gorgeous, and  
to repaire wholly to that one faith of the  
Catholike Church, which is buylt vppon  
so sure a rocke and perfitte foundation that  
it can neuer fayle.

**T**estimonies out of the sermon, whiche S.  
Cyprian made of the supper of our Lord.

The ix.  
Chapter.

**W**heras you haue heard so ma-  
ny plaine places out of those  
two auncient Breke Fathers,  
I suppose you longe to heare  
somewhat out of the Latin Doctors also.  
And therefore that you may the better vn-  
derstand how thoroughly this truth is con-  
firmed, and howe generally the same hath  
bene alwaies allowed throughout al parts  
of Christendom euen within the compasse  
of those first six hundred yeres, whiche our  
new Superintendents do pretend specially  
to folow, you shall haue now some of those  
places likewise at large sette before your  
eyes, where they haue most largely written  
of this matter. And first I wil begin with  
that most holy and most auncient Bishop  
S. Cyprian, whose antiquitie is such that  
he liued not only longe before the Latins,  
whose testimonies shalbe hereafter trans-  
lated: but also before the Grecians already  
alleged. Moreover of what authoritie he  
hath bene continually for his holinesse, and



alwaies ought to be amongst Christe folke, no man can doubt, seing he died for Christes sake a blessed Martyr, and therefore lyueth nowe without all doubt a glorious Saint with Christ in heauen.

Ambros.  
Serm. 72  
Aug. epi.  
120. cōt.  
Donat.  
li. 5. c. 17.

His Martyrdom also was so famous & notable, that euen in S. Ambrose and S. Augustins daies a sollemne feast was kept yerely in the Church in memorie thereof, as it may appere by sermons made by the both, on that day. And S. Augustine writing against the heretical Donatistes of his tyme, wisheth expressely to be holpen by S. Cyprians good prayers. Of whiche as we haue in these miserable dayes muche more nede, so God graunt we may be also partakers. And as I doe wishe the same most hartely in translating these testimonies, so I wishe you most hartely in reading them to do the like, to theend you may better vnderstand that whiche is wryten, & soner attain that comfort thereby, & steadfastnesse in true religion, which is y<sup>e</sup> chiefe scope of my writing. And now seing both y<sup>e</sup> authoritie & antiquitie of S. Cyprian is such as you haue heard, endeavour to ponder more diligently y<sup>e</sup> which he writeth in this principall matter, being assured y<sup>e</sup> by mantayning y<sup>e</sup> faith whiche he taught, you shall maintaine not only the faith of a blessed Martyr, but also such an auncient faith  
as is

as is witnessed by him, who is more then thirtene hundred yeres olde. These his testimonies whiche I shall here translate, are taken out of that sermon, wherein he preached openly and of purpose that which was the generall belief of the church in his time concerning this matter: so that therefore also you haue so muche more cause to weigh and consider earnestly, whether you may not find in them many plain wordes witnessing that reall presence, whiche the Sacramentaries denie.

If you desire to vnderstand also how it is proued that S. Cyprian liuing so many hundred yeres since, made this sermon: although tradition alone whereby the same is deliuered vs in his name together with the rest of his works, be so sufficient a profe therof, that the Sacramentaries them selues dare not deny the same, but rather seeke al meanes possible to wrest some of these his wordes to their purpose: yet to content you may hereby also be moued to geue more perfitte attention, I will recite you one sufficient testimonie out of S. Augustin, whereby it may euidently appere that euen in his daies this sermon was attributed vnto S Cyprian. For S Augustin writing of baptisme against the Donatistes allegeth an authoritie of S Cyprian which is not only in sense but also in many wordes

## Testimonies for

Li. 4. cō-  
tra Do-  
natist. ca.  
22.

Cypria.  
de cœna  
Domini.

wordes very agreeable to that whiche is found in this sermon. **S. Augustins** wordes are these. Baptismi sanè vicem aliquando implere passionem, de latrone illo cui non baptizato dictum est, Hodie mecum eris in Paradiso, non leue documentum idem beatus Cyprianus assumit. That suffering of death standeth sometimes in stede of baptisme, the same blessed **S. Cyprian** (he had spoken much of him before) taketh no small document and example of that theefe, to whome beinge not baptised it was saied: This daie thou shalt be with me in Paradise. Herken now to the wordes of **S. Cyprian** in this sermon vpon whiche it may easely appeare **S. Augustin** alleged bys authoritie: **S. Cyprians** wordes are these. Ipse dominus noster derelictorum personam gerens in cruce se queritur derelictum, et ne desperarent etiam in vltimis constituti, festinans in adiutorium illico adest & re in arcto posita non differt beneficium sed repente indulgentie celeris documentum eiusdem statuit & exemplum latroni inquit: Hodie mecum eris in paradiso. Latrocinium damnationem meruerat & supplicium, sed cor contritum poenam mutauit in martyrium & sanguinem in baptismum. Our Lord himselfe sustaining and representing on the crosse the person of the forsaken, complaceth



heth that him self was forsake, & to then-  
 tent they whiche are in extremitie should  
 not dispayre, he maketh hast out of hand to  
 come and helpe, and when the matter is in  
 great distresse, he differreth not his bene-  
 fite, but getteth out of hand a document &  
 exāple of his speedy mercy, saing to y<sup>e</sup> chief.  
 This day thou shalt be with me in para-  
 dise. Theft had deserved damnation and  
 punishment, but a contrite harte changed  
 punishment into martyrdome, and blood  
 into baptisme. Thus you haue the autho-  
 ritie both of this holy doctor him selfe, and  
 of this very sermō of his, out of which the  
 testimonies folowing are taken, sufficiēty  
 auouched by that other holy doctor S. Au-  
 gustin. Read now that which he shal teach  
 you with good discretion and diligence, &  
 iudge afterward of the Sacramentary doc-  
 trine accordingly as you shall find it to be  
 vnto his clean contrarie. The doctrine of  
 S. Cyprian is as here foloweth.

The supper then being prepared, both  
 old and newe ordinances met together at  
 the Sacramentall and mysticall delicates,  
 and the lambe being consumed, which the  
 old tradition did set forth, our Master set-  
 teth before his disciples a meate which can  
 not be consumed: neither is the people in-  
 uited now to sumptuous, costly and arti-  
 ficiall banquettes, but the foode of immor-  
 tality.

Gypr. de  
 cena

D.

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## Testimonies for.

1. **Gen. 14.** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** 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given and distributed was an other thing.

So long as those meates whiche were prepared for the feast day, were receaved of the Apostles eating together, the memorie of the old passover was kept, neither was Judas who belonged to the old life, constrained as yet by the diuell invading and possessing his mind to goe out: but so soon as his traiterous mind touched that sacred foode, & the sanctified bread entred into his wicked mouth, his cruel and myschionous harte, being not able to abide the force of so great a Sacrament, was blowe away like chaffe from the floote, and he ran he longe to traiton and batguing, to desperation and hanging.

There arose once a questiō (as we read in the Gospell of S. Iohn) upon y<sup>e</sup> strange- nesse of this word, and the hearers were shamed at the doctrine of this mystrie, when our Lord saied: Onlesse ye eate the flesh of the sonne of man & drink his blood ye shall not have life in you. The which saying certain of them because they did not beleue neither could understand, they w<sup>e</sup>nt backe away frome him: because it seemed unto them an horrible and wicked thing to eate mans flesh, ynagining this to be spoken in such sort that they should be taughte to eate his flesh sodden or roasted and cut in peeces: whereas the flesh of his person

Ioan. 6.

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## Testimonies for

77 perſon if it were diuided into peeces, could  
 77 not ſuffiſe all mankind: which fleſh being  
 77 once conſumed all religion might ſeeme  
 77 utterly to periſhe and be deſtroyed, for ſo  
 77 muche as there ſhould remaine no more  
 77 any ſacrifice for it. But in ſuche imagina-  
 77 tions fleſhe and blood profiteth nothing,  
 77 becauſe as our Maſter him ſelf expounded,  
 77 theſe words are ſpirit and lyfe, neither can  
 77 the fleſhly ſenſe attain to the vnderſtanding  
 77 of ſo profound a matter, unleſſe faith come  
 77 thereunto.

77 The bread is meate, the blood is lyfe,  
 77 the fleſh is ſubſtance, the body is y<sup>e</sup> Church:  
 77 the body, becauſe of the coming together  
 77 of the members in one. bread, becauſe that  
 77 is meet to nouriſhe: blood, becauſe that  
 77 hath power to quicken and geue life: fleſh,  
 77 becauſe of mans propre nature whiche he  
 77 aſſumed and toke vpon him. Chriſte  
 77 calleth the Sacrament ſometymes his bo-  
 77 dy, ſometymes fleſh and blood, ſometimes  
 8. 77 bread, as being the portion of lyfe euertlaſ-  
 77 ting, which by theſe viſible thinges he hath  
 77 communicated to our corporal nature. This  
 77 common bread being charged into fleſhe  
 77 & blood procureth lyfe and increaſe to our  
 77 bodies, and therfore the weakenefſe of our  
 77 faith being holpen by the cuſtomable effect  
 77 of thinges, was taught by a ſenſible argu-  
 77 ment that y<sup>e</sup> effect of eternal lyfe is in theſe  
 viſible

visible Sacraments, & that we are vnited  
 vnto Christ not so much by a corporall as  
 by a spiritual trāsitiō or chāge, for he being  
 both bread, fleshe, and blood, is made him  
 self the meat, substance & life of his Church  
 which he calleth his body, communicating  
 the same vnto it. And we truly whereas  
 we were flesh and blood, we could not haue  
 bene reformed in the corrupte and weak  
 nature of our body and soule, neither re-  
 turne vnto the liknesse of God, onlesse a  
 conuenient plaister had bene laied to our  
 old soze, and onlesse in healing such an in-  
 firmitie which was past hope of recouery,  
 contrary thinges had bene remoued with  
 contrarie, and like thinges had agreed  
 with like.

This bread which our Lord reached forth  
 to his disciples, being changed not in the  
 outward forme but in nature, was by the  
 omnipotency of the word made fleshe: and  
 as in the person of Christ his manhood was  
 openly seen, and his Godhead laie priuie  
 and secret: eue so the diuine essence or sub-  
 stance poureth it selfe after an vnspeakable  
 maner in this visible Sacrament, to thend  
 that the Sacramentes should be deuoutly  
 reuerenced, and that men should come sin-  
 cerely vnto the truth, the body whereof the  
 Sacraments are, and that, euen to be par-  
 takers of the spirite, Not that this vnitie

## Testimonies for

13. might come to make vs consubstantiall  
 with Christ, but to bring vs to a most true  
 & perfite societie with him. For the sonne  
 only is consubstantiall with the Father,  
 neither may the substance of the Trinitie  
 possible be diuided or parted. But our  
 ioyning with Christ neither mēgleth per-  
 sons nor vniteth substances, but ioyne-  
 th and coopleth together affections & willes.  
 So the Church being made the body of  
 Christe obeyeth her head, and the hygher  
 light being spread vppon the inferiour  
 partes, reaching by the fulnesse of his shy-  
 ning from one end to the other, abyding  
 whole in it selfe communicateth it selfe  
 whole vnto al, & the one selfe heat there-  
 of so assisteth the body, that it departeth  
 not from the head.

14. This vniuened bread, this true & syn-  
 cere foode through the vtwarde forme and  
 Sacramēt sanctifieth vs by touching, illu-  
 minateth vs by faith, and conformeth vs  
 by veritie and truth vnto Christ. And as  
 the common bread which we dayly eat is  
 the life of the body, so this supersubstan-  
 tial bread is the life of the soule and health  
 of the minde. we eat the bread of Angels  
 vnder a Sacrament in earth, the selfe same  
 we shall eat more manifestly without a  
 Sacrament in heauen. not that we shall  
 there retorne to the same thinges by cor-  
 porall



porall ministerie, & often iterated actions,  
 but our priesthode being consummat and  
 ended, there shall be and remaine a perpe-  
 tuall and stable fulnes euer tylling and re-  
 freshing vs, whereby the presence of the  
 hygh priest shal shew forth it selfe openly  
 vnto al mē without any kind of coneyting.

The Sacraments truly so much as is  
 in them can not be without their propre  
 vertue., neither dothe the diuine maiestie  
 by any meanes absent it self from the my-  
 steries. But although the Sacraments  
 permit the selues to be receaued and tou-  
 ched of vnwoorthy persons, yet they can not  
 be partakers of the spirite, whose infide-  
 litie and vnwoorthines gainesayth so great  
 a holynes. And therefore these giftes are  
 vnto some a sauour of life into life, and  
 vnto other a sauour of death into death,  
 because it is most agreeable with iustice y  
 y despisers of grace should be depriued of  
 so great a benefite & that in vnwoorthy per-  
 sons the puritie of so great grace should  
 not make for it self any abode or variance.

The doctrine of this Sacramēt is new  
 the scholes of the Gospell first brought  
 forth this instruction and Christ was the  
 teacher by whom this learning was first  
 knowen vnto the world, that Christē men  
 should drinke blood, the eating whereof  
 the authoritie of the olde law doth most

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straitly forbid. For the law prohibiteth the eating of blood, the Gospell commaundeth it to be drunke. &c.

Thus you haue one part of the sermon of that worthie martyr S. Tyrian, which he made of purpose to utter the Catholike sayth that was beleued in his time concerninge this matter. I wil not take vpon me here to discusse enery hard sentence, or to seeke out enery stronge argumēt which may be made out of his wordes, but onely I wyl note a few places (as I haue done before) whereby your selfe may take occasion to weigh them more depely, and by your owne discretion find out other such argumēts, as are made out of them. First therefore you shall note, where he sayeth euen in the beginninge, that after the Paschal Lambe and vnleauened bread was consumed: Christ did set before his disciples a meate which can not be consumed, by the sound & sense of which wordes, the Sacramentaries figuratiue and weakes walles are euen at the first battered down to the ground. For if this Sacrament differeth much in perfectiō from the Paschal lambe, which was a perfite figure of Christes flesh torne and tormented on the crosse: then it must needs be much more then a figure.

But if as S. Tyrian sayeth it be so far  
differ

different both from the lambe and the unleavened breade: that whereas those two substances were presently consumed, the substance hereof can neuer be consumed: it must folowe consequently, that the substance hercof is not bread as it was in the other: but some immortall and incorruptible substance, that is to say, the true substance of the body & blode of Christ. For so this word inconsumptible argueth plainly a difference in substance, as it may evidently appeare by the common meaning of that contrarie worde, wherby it is sayd that the lambe and the unleavened breade were consumed. For thereof what other sense can any man make, but that the substances and natures of the were wholly consumed, and not any quality or accident only: wherfore the substance likewise of that which is cōteyned in this holy Sacrament must needs be vnderstode to be inconsumptible, and consequently not to be the same substance which it was before in the unleavened bread: but the substance of the body of Christ, which indeede cannot be consumed.

And if you will haue the third argumēt also, which may be made for the reall presence out of this one sentēce, you may truly say with S. Cyprian, this inconsumptible meate was set before the disciples after

The substance of the sacrament is such as can not be consumed.



## Testimonies for

the eating of the Paschal lambe, ergo it was truly and really there on the table before them, and depended not upon their fayth and beleife, as the Sacramentaries imagin. for otherwise it is not true that it was set before the all scinge by that meanes it was not at all set before Judas the traytor, who neither thought nor beleued wel. But S. Cyprian telleth vs playn, that this inconsumptible meate was no lesse truly set on the table before the disciples at the latter course, than the lambe and unleavened bread were set before the at the former: and therfore as those were really and not by fayth only present, so must this also.

S. Cyprian sayeth farther in the very next sentence, that here in this Sacrament the foode of immortalitie is geuen which differeth fro other comon meates, whereby what other thinge doeth he, but confirme, this to be the inconsumptible and immortall flesh of Christ, which as S. Cyrill taught you before, shall bringe our flesh also vnto immortalitie? For by sayng that it differeth from common meates, he declareth plainly that it is not bread, scing the same is one of the most comon meates that man feedeth on. Also by saying that it differeth, he must nedes meane a difference in the inward substance, as his  
owne

ome wordes immediately folowinge do  
 witnesse. For sayth he not, that the outward  
 forme of the corporall substance remaineth  
 still, and yet declareth that there is vnder  
 the same forme by an innisible and secret  
 workinge the presence of a diuine power?  
 which wordes what other thinge can they  
 importe, but that the inward substance of  
 bread is without change of the outward  
 forme miraculously changed into the true  
 body of Christ: for what other thinge can  
 the presence of a diuine power there signi-  
 fie? if you wil say it may signifie the god-  
 hed of Christ, or the grace of god which is  
 present to the hartes of true beleuers: that  
 was also before consecration, and is al-  
 wayes present wythout any such speciall  
 workinge. But there (sayeth S. Cypri-  
 an) there, I say, euē in that sode, which kee-  
 peth still the outward forme of the corpo-  
 rall substance of bread, this diuine power  
 is present, and that after a far other ma-  
 ner then it is in other thinges. For it is  
 there by a secret workinge of y<sup>e</sup> holy ghost.  
 which wordes declare a special new thing  
 there to be wrought.

But let vs wade a litle farther and we  
 shall find in most expresse wordes, both  
 what y<sup>e</sup> is which is wrought, and by what  
 meanes it is brought to passe. Christ  
 sayeth he, sayed: This is my body and by

## Testimonies for

sainge those wordes and vsinge that solemne benediction, he made of that which was before common bread, and apt onely to fede the body, a most perfite sacrifice to purge sinne and iniquitie. Now what other thing can this be, but that true body of Christ which those wordes of consecration doe so playnly expresse vnto vs? for that body alone is the propitiatio for our sinnes, that bodie alone cureth all our infirmities. And therefore besydes that these wordes doe manifestly proue the reall presence of Christes body: they improue also that error of the Sacramentaries which cannot abyde to here this Sacramēt called a sacrifice propitiatorie. For here S. Cyprian telleth you in playne termes; it is such a perfite sacrifice as purgeth all sinne, and cureth all infirmities. which thinge no sacrifice euer did nor can doe, besides that only sacrifice of the body of Christ, which was once only blodely offered on the crosse, & in remembrance thereof is dayly offered vnblodely vnder the forme of bread vpon the altar.

He telleth you mozeouer that Christ did not only performe this him selfe at his last supper by pronouncinge those solemne wordes accordinge as Chrysostome hath before taught you, but also that by saying: Doe or make this for the remembrance  
of me

**The Sacrament of Christes body & blood is a sacrifice propitiatorie.**



of me: he gaue authoritie to his Apostles, and to all priestes vsinge lawfully those wordes to do the like. So y when soener those wordes are by his lawfull ministers to that end, and in that sayth of the Catholike church pronounced, there can be no doubt, but there is forthwith wrought by the secret and omnipotent power of god, the reall, and true presence of Christs owne flesh and blood.

For farther prooffe whereof it is much to be noted in this sentence, that S. Cyprian expoundinge in other wordes the true meaninge of those former, Hoc est corpus meum: this is my body, vscth in stead of them, these other, Hæc est caro mea this is my flesh: doinge vs therby to vnderstand y Christ ment not to geue a spiri-  
 4.  
 tual, figuratiue, or fantastical body, but his most true and reall body which consisteth of flesh and blood. And the wordes in latin beinge well scanned do confirme the same most strongly. For y article Hæc, this, which must of necessity be determined by the substantiue, caro, flesh, declareth y substance which is present after the wordes of consecration to be the substance of Christs flesh. For otherwise S. Cyprian should rather haue bidd the article of the neutre gender and haue sayd, hoc est caro, or if he had ment the substance of bread to  
 D V  
 remaine,

## Testimonies for

remayne, *hic est caro*. The like argument may be made out of the very wordes of the Gospel, *hic est sanguis meus*, this is my blood. For there the article *hic*, this, agreeth likewise necessarily with the substantive *sanguis*, blood. But now one English article *This* serueth with vs for all Venders indifferently, and therefore can not alone expresse y<sup>e</sup> sense, which is expressed in latine. whereby you maie note also what an absurd thig it is to require al mysteries of religion to be vttered in vulgar tonges, seinge as this one example of our English tonge sheweth, they are thereby made commonly moze darke and obscure, because the phrase of the one is not able to expresse that Emphasis & strength which is in the phrase of the other. For that one common English *This is my flesh* answereth both to *hoc est caro mea* and *hæc est caro mea*, whereas in the latin ther is great oddes. Yea so great that if the sense of *hæc est caro mea* might be in English truly expressed, you should easely perceue that the Sacramentaries can by no meanes pretend any substance of bread to be present in the blessed sacrament. For thei can by no meanes truly resolue the article *hæc* to belong to any other thinge then flesh, neither can they by any meanes say therby, this bread is my flesh, whiche sense yet accordinge to  
thei

their doctrine they must needs make. But in dede thereby y substance of bread is cleane excluded, and S Tyrians iudgement concerninge the real presence of Christes flesh most playnly declared.

Note also the sentence following where he vseth in maner the same wordes, which I noted in the beginninge. For here you find againe this difference to be made betwene bread the corporall fode of the body: and this heauenly or spirituall fode of the soule: that the one was consumed together with the paschall lambe, this other cannot be consumed, as the which consisteth of an immortall and inconsumptible substance. And therefore he sayth also, that this which Christ set last before his disciples was another diuerse thinge from the former. And wherein I pray you was it diuerse, if the substance therof was not changed? For concerninge the outward forme, we are assured it was al one with y vnleuened bread. He sayeth also that this diuerse thing was geuen and distributed vnto the Disciples, so that it ca not be sayd it was bread which Christ gaue, or which he still geueth by his ministers: But another diuerse thing differinge wholly in substance from bread, that is to say, his owne precious body and blood, wherefore these substances are here really present to be geuen and distributed  
vnder



## Testimonies for

vnder the formes of bread and wine & not by fayth only to the minde of y<sup>e</sup> receuer, as the Sacramentaries teach.

6.

Evill men  
receue the  
true body  
of Christ.

The same is proued also more perfite-ly not longe after, where it is sayed that this sanctified bread & holy sacrament, entered into the wicked mouth of Judas, for thereby it is euident, that the holines therof consisteth in the very thinge it selfe whiche is vnder the forme of bread, & not in y<sup>e</sup> minde or beliefe of the receuer. For notwithstandinge Judas minde was far from al good belefe and so full of mischefe and treason, that he could receaue no profite thereby, but rather greate damage, because of hys owne vntworthines, yet that sacred foode and sanctified bread (saierh S. Cyprian) entered into his wicked mouth, and by the great force and vertu of the Sacrament his wickednes was more confounded. But if the vertu herof did consist in the faith only of the receauer, then it shoulde neuer haue wrought any thing with faithlesse Judas, neither should it haue bene called holy or sacred that entred into his wicked mouth. wherefore it appereth euidently, that the holines consisteth in the thing it selfe howe soeuer the receuer be affected: & so consequently that it is not bare bread, but y<sup>e</sup> true body of Christ.

7.

By the note folowinge you are directed  
where

where you haue in most plaine termes the grosse imagination of the Tapharnites expounded, to confirme that whiche I haue written alredy vpon S. Chrysostome and S. Cyrill. whereby it appereth also howe falsely they flander the Catholikes which call them Tapharnites, as though because we beleue the true flesh of Christ to be present, therefore we imagined so grossely thereof as they did, which looked to haue it in the same forme as they sawe it, and that sodde or roasted as they had other flesh. You maie note also that he saith according to y<sup>e</sup> grosse imagination of theirs, Christs flesh should presently and personally haue bene cut in to morsels and diuided emongest them, so y<sup>e</sup> it should haue bene consumed like other meates, & therewith also all religion should haue bene ended, as beinge without a due sacrifice which in al religion is necessarie. For by these wordes it plainly appeareth that the blessed Sacrament is in deede the true sacrifice of Christen religion, and that wheresoeuer this fayleth, all good religion is there forthwith banished. He telleth you farther how those wordes, The flesh profiteth nothing, are to be expounded, and that carnal sense and reason, such as the Sacramentaries doe vse, can neuer attayne to the vnderstanding of these mysteries.

Note also a litle after that, howsoever y<sup>e</sup>  
 Sacra=

Christs  
 flesh in the  
 sacrament  
 is the true  
 sacrifice of  
 Christen  
 religion.

## Testimonies for.

Sacrament be called by y names of bread, flesh, body, or blood, it is alwayes to be vnderstand, that a porciō of eternall life is by the visible signes thereof communicated to our corporall nature. which wordes doe argue playnly that Christ (which is most truly the portion of euerlasting life) is there vnder those formes most truly present, and truly receaued, not onely of our soule by faith but euen by the corporal mouthes and lip-  
pes of our bodies.

9.

It followeth in the next sentence likewise that the verie effect of eternal life is present in these visible Sacramētes, or vnder these visible formes of bread and wine. And that you may know how it is there, he saith our faith is taught that, by a sensible argumēt. That is, by the daylie experience we haue in the common bread and wine, which by eating and drinking are changed into our flesh and blood. which wordes what other thing can they signifie, but that we ought to beleue the bread and wine in these holie mysteries by the omnipotēt power of god to be no lesse trulie changed into Christs owne true flesh and blood, then the other comunon bread is changed into our owne flesh? And the end why the same great miracle is wrought, the wordes folowinge do shew. That is to the end we our selues should be changed into Christ and vnitēd  
vnto



unto him, not only by a corporal, but more specially by a spiritual change. for so those wordes of S. Cyprian doe sounde. for in sainge not so much by y one as by y other, he excludeth not the former but preferreth y later, which is in dede the chief, & without which (as I haue often tymes sayd) y corporal eating of Chyistes flesh nothing at al anayleth. But the later being presupposed in such, as deuoutly and worthely receaue this holy Sacrament, the former transitiō which is caused by corporall ioyning of Chyistes flesh vnto ours is proued by S. Cyprian his owne wordes immediatly folowinge, to be most conueniēt and most necessary.

For there he sayeth that the corrupt flesh and blood which we receaued from Adam, could not haue bene reformed, onlesse such a conuenient plaister had bene prouided for y sore, wherby contrarie thinges might be removed by contrarie thinges, and like thinges haue agreed with like. wherfore seinge by receauing Adamis sinfull flesh of our parentes we were all corrupt and made bonde vnto death, it was most conuenient that by receauinge in this holy Sacramēt the innocent flesh of Chyist, that corruptiō should be perfiteley remedied, and our bodies should be thoroughly made apt by that cōtrarie medicinc, to rylse againe from death

### Testimonies for

death. And likewise as Adam by eating corporally and really that aple which was forbidden caused our flesh to be corruptible: so euery one of vs (hauing no necessarie or extraordinarie impediment to the contrarie) by eating in like maner corporally and really Chyistes flesh should be made immortal. For although both yonge infantes and other doe obtaine this effect without that corporall eating, yet for the truthe of this doctrine whiche you haue heard before in S. Cyrill, & which is generally taught in y<sup>e</sup> old Fathers, it is enough to vnderstand that this corporall eating of Chyistes flesh vnder the forme of bread, is the ordinarie meanes whereby suche as haue no lawfull impediment allowed by the Church, are bound to seeke for this effect, which otherwise is supplied by Baptisme, as the effect of Baptisme is also in cases of necessitie supplied by a good will and feruent desire. And as it was sufficient for the fulfilling of those prophecies which were concerning the apparition of God in flesh, that some men living at that tyme and in those costes where he was borne, should with their bodily eyes see him, and so testifie the same vnto y<sup>e</sup> world: so it is sufficiēt here also, that such as may (by the ordinarie meanes appointed by y<sup>e</sup> Church) come vnto this holy Sacramēt,  
doe

Doe bodily receaue therein vnder y<sup>e</sup> forme  
 of bread Chyestes most holy flesh into their  
 mouthes and bodies. And that all such do  
 actually also performe the same, it is also  
 most requisite, seing Chyist hath appoin-  
 ted this Sacrament as a most conuenient  
 meanes, to recouer perfectly all that which  
 was lost by Adam, and seing Baptisme &  
 all other Sacraments take their strength  
 hereof, as conteining within it Chyist him-  
 selfe most really present, so that all y<sup>e</sup> fruits  
 of his passion must nedes thereby most  
 perfectly be deriued vnto vs.

But if you will vnderstand throughe  
 howe that whiche hath the forme of bread  
 conteineth in deede within it the true flesh  
 and blood of Chyiste, note once for all that  
 one sentence, where S. Cyprian saith so  
 plainely, that the bread whiche our Lorde  
 reached forth to his disciples, was changed  
 not in the outward forme, but in nature or  
 substance, and was by the omnipotent po-  
 wer of God the worde made fleshe. what  
 man can deuise to expresse in wordes more  
 substantially and plainely that whiche the  
 catholike Church teacheth both concerning  
 transubstantiation and the reall presenee?  
 Saith he not the nature of bread was there  
 at the institution of this holy Sacrament  
 changed, although the outward forme re-  
 mained stil? And that by y<sup>e</sup> word nature he

II.  
 Transub-  
 stantiatio  
& the reall  
 presenee  
 most per-  
 fectly con-  
 firmed.



## Testimonies for

meaneth the inward substance, the contrary word effigie outward forme ioyned thereunto most evidently proueth.

Doth he not tel you moreouer, wherein to it was changed? Saieth he not that the bread was made flesh? and that you should nothing dout thereof, doth he not declare by whō this great miracle was wrought? Saieth he not that it was brought to passe by the omnipotent power of that worde which made all thinges of nothing? what wordes are plaine, if these doe not moste playnly witnesse the true Catholike faith?

But notwithstanding they are so plaine and euident as you see, yet it is wonderful howe litle they preuaile with those whiche as it may appeare are of set purpose wholly bent to impunge the truth, For what shifte thinke you hath he, who would be counted a chief Champion of the Sacramentaries, vsed in this place? forsooth whercas he can picke out not one word in the whole sentēce to make for him, he hath endeuored to shifte those last words (which make so sore agaist him) with like phrases picked out of other Doctors. For whercas S. Cyprian saieth that breade, in this Sacrament was made flesh: he to cast a mist before the eyes of the simple, allegeth a like phrase out of S. Augustin, where he saieth that we by being members of Christe are not

M. Iuell  
in his re-  
ply.  
Art. 10.  
Fol. 425.

Aug. in  
104. trac.  
21.

not only Christians, but are made Christes, because Christe him selfe saith, that whatsoeuer is done to one of those little ones whiche are his members, the same is done vnto him. And S. Leo saith that our body is by baptisme made the flesh of him that was crucified, because we are thereby made members of Christe, and conformed and made like vnto him. Nowe as man is not changed into the nature of Christ, although he be by those phrases of spech said to be made Christe, so this worthy Champion would conclude that breade is not ment here by S. Cyprian to be changed into the true nature or substance of flesh, although he saith that it was made flesh. I may iustly cry out here and say. O most miserable, wicked and abhominable shift. For what can be more miserable then in a matter of such importance to seke a refuge of phrases, which are so vncertaine, and of diuers men so diuersly vsed? Againe what can be more wicked, then thereby to make this holy Doctor S. Cyprian to be in one sentence cleane contrary vnto him selfe: for if bread is ment by S. Cyprian to be made flesh, none otherwise then a man by S. Leo, and S. Augustin is ment to be made Christ, howe are those wordes next before without contradiction, where he saith that the nature or substance of bread was chan-

Leo ser.  
14. de  
Pass.

## Testimonies for

ged? or howe can this phraſer conclude at  
all by thoſe phraſes that bread is not meant  
here to be changed, ſeing this change is by  
S. Cyprian ſo plainly expreſſed? But this  
kind of ſhifting is not only miſerable and  
wicked: but of all other ſhiftes if it be well  
conſidered moſt vile & abhominable. And  
therefore whereas the ſame is uſed of this  
Aduerſary ſo often, I thought it neceſſary  
by this occaſion, briefly to ſhew the abſur-  
ditie thereof. For if ſuche ſhifting may be  
uſed in matters of diuinitie, what one truth  
is there in all Chriſten religion which may  
ſtand ſure? might not he whiche uſeth the  
ſame, diſproue as wel by thoſe very phra-  
ſes before mentioned, the truth of Chriſtes  
incarnation? may he not ſay likewise that  
God was made man, no otherwiſe then  
man is made Chriſte, becauſe the phraſes  
are like? You may geſſe therefore to what  
narrow ſtraytes the Sacramentaries are  
driven, when they are forced to uſe ſuche  
foule ſhiftes, whereby Antichriſt may as  
eaſely proue his purpoſe as they theirs.

But let it be tolerable ſometime to ar-  
gue vppon a like phraſe, when the wordes  
ioyned to the phraſes in both places ſhew  
no euident diſagreing: yet is there no rea-  
ſon why he ſhould haue ſought phraſes in  
S. Auguſtine and S. Leo to expound S.  
Cyprian. If he would nedes haue had a  
like



like phrase, he should haue taken y<sup>e</sup> whiche it appeareth S. Cyprian did in those wordes specially imitate, that is to say that phrase of the Gospell where it is said: Verbum caro factum est, the worde was made flesh. For vnto those wordes S. Cyprian doth here plainly allude saying: Panis omnipotentia verbi factus est caro, the breade by the omnipotēcy of the word was made fleshe. He might also haue found another like phrase in the same Ghospell, where it is said: that water was made wine. But none of those made for his purpose, because they do both proue the true presence of the thing whiche was made. And yet they doe both agree far better with S. Cyprians wordes then that phrase which he alleged. For vnto the former S. Cyprians wordes do plainly allude, and the later declareth a change to haue bene made there of water into wine, as the like is here expressed in S. Cyprian of breade into fleshe. But those other phrases haue smal likenes with S. Cyprians words, and withal they imploy a contrary sense by reason of that change of nature, which is here by S. Cyprian so plainly mentioned, whiche can not be in those other phrases truely vnderstode. So that if the argument of phrases be any thing worth he hath for his two vnlike & strang phrases out of S. Leo and S. Au-

Ioan. 1.

Ioan. 2.

## Testimonies for

gustine two most like and agreeable phrases out of holy scripture it selfe, whiche doe most evidently make against him. For although God the worde being by nature immutable was not changed when he was made fleshe, and although the water kept not his former outward forme, when it was made wine: yet God was made true fleshe (that is to say, toke true flesh vpon him) and water was made true wine. And therefore in that point they do agree with that whiche S. Cyprian saith is wrought in this Sacrament, and do confirme the truth of the real presence of Christes flesh which he saith here is made. But as like wordes being applied in a righte sense may somewhat confirme a truthe, so those phrases alleged to disproue here S. Cyprians true meaning doe in dede nothing els but detect the Jugglers fallshode, and geue men to vnderstand what they ought to think of those other places where vpon he vseth other like trickes. For those words which go before in S. Cyprian making expresse mentiō of a change wrought in the inwarde substance of breade, and of the remayning still of the outward forme, doe evidently declare after what sorte S. Cyprian ment that bread was made flesh, that is to say, by the change of the nature thereof into the nature of fleshe without  
any

any change of the outward forme. And so likewise the circumstances of Christs incarnation and byrth expressed in the Gospel, doe declare howe God the worde was made fleshe. And the circumstances of the feast at the mariage doe expound vnto vs how water was made wine. And this is y<sup>e</sup> right way to finde out the true meaning of phrases, and not by one phrase vsed in one sense to draw all other like phrases to the same sense, especially when as y<sup>e</sup> words of those sentences where they are vsed, or the circumstance of the matter, geue a clene contrarie. wherefore I trust you perceauie now not only by the words of S. Cyprian in this place: but also by the open & shamefull shift, whereunto the Sacramentaries are drinen by the plainenesse of them, how strongly they witnesse vnto vs this vndoubted truth of Christs reall presence in the blessed Sacrament.

To confirme which thing S. Cyprian hauing vsed those words whereby y<sup>e</sup> bread here is proued to be made fleshe, no lesse truely then God him selfe was made flesh, commethe immediatly to proue the same by y<sup>e</sup> truth of the Godhead, declaring that if Christs Godhead was truely present vnder the couer of his flesh and manhood, his true fleshe is truly also in this Sacrament vnder the couer and forme of bread.

¶

¶



## Testimonies for

So that if Christe was either true man or true God, his true flesh by S. Cyprians verdict must nedes be here truly present, and they whiche deny the same, must consequently denie the true groundes of all Christen religion. For in the later part of this sentence, S. Cyprians words are euident that euen as in the person of Christe his manhod was openly scene, and vnder the same his Godhead lay hid and couered: so the diuine essence (that is to say, the true nature and substance of God) poureth it selfe after an vspeakeable manner in this visible Sacrament, and lieth priuy vnder the visible formes of bread & wine. Nowe what Christen man (the blasphemouse Arrian and such like excepted) can denie but that the true nature of God was truly, really, and substantially present in the person of Christ vnder the forme and shape of his humanitie? whiche being graunted it foloweth necessarily by this similitude, y the same true nature together with y true flesh and blood of Christ (from which that nature is neuer separable) muste also be truly, really, & substantially present in this visible Sacrament. The which last words are likewise of no smal importance to proue the truth of the real presence. For thereby it euidently appereth that y same diuine nature can not be saied to be present by grace only

only to the faith of the belivers as the Sacramentaries teache, but that it is present in this visible Sacrament, that is to saie, vnder the verie visible formes of bread & wine. For sayth you wote well is not a thing visible but an inuisible vertue which consisteth in the minde and vnderstanding. wherefore by sayinge this visible Sacrament, he meaneth those outwarde formes which are serue and felt with our senses: & so by affirming that the true nature of god is miraculously vnder them, euen as the Godhead of Christ laie couered vnder his humanitie, he confirmeth moste strongly that Christes true body and blood whiche are not separable frome his Godhead, are vnder the formes of bread and wine most really and truly present.

But truly it is to be thought y if those men which deny the real presence of Christ in the blessed Sacrament had scene him when he liued here in the world present in fleshe, they would as sone then haue bene perswaded with the Arrians to denie his Godhead, as they are perswaded now to denie here both his manhod and godhead. For theyr carnall and grosse argumentes do serue as wel for y one as for the other. And if they discredite the truthe of his body in the Sacrament, because they see not flesch and blood in theyr own outward

A y formes,

## Testimonies for

Phil. 2.]

formes, but vnder the formes of bread and wine: how can it be but they would likewise haue discredited y<sup>e</sup> Godhead of Christ, whiche appeared not in his owne proper forme, but rooke vpon him, as S. Paule witnesseth, the forme and shape of a seruāt which was a great deale more unlike and vnequal to the true forme of God, then y<sup>e</sup> forms of bread and wine are vnto the true formes of flesh and blood. And therefore it is muche to be feared least nowe also the discrediting of this matter hath broughte manie into a mase concerninge that other of the Godhead, as I shal perchaunce haue occasion to speake more hereafter by reaso<sup>n</sup> of the Arrians heresie whiche agree the so well with the Sacramentarie doctrine. for surely they that beleue vnfaignedly that Christe our Saujour is true God, muste needes be easely perswaded, that those his words spoken at his last supper were fulfilled truly, and are to this day of sufficient power through his omnipotency to worke all that which he then saied.

43.

You may note againe in this sentence wherefore Christ left vs in the Sacramēt so singular a treasure. For S. Cyprian saith, the same was done to thentent we (knowing Christ him selfe to be there so truly present) should come both vnto this and other Sacramentes which depēd al here-  
of more



of more deuoutly, & so be instructed moſte perfiteſy in all truth concerning good religion: for ſo much: as the Sacramentes in whiche our religion chiefly conſiſteth are y<sup>e</sup> ſubſtance & bond of truth. The which to be in dede the true end and effect of this hygh treaſure we maie learne alſo now by experience of the contrarie. For who ſeeth not that they whiche deny the preſence of Chriſt in this holy Sacrament haue loſt therewith al good deuotion, and doe daily wander more and more from that truth which is taught by the Church in y<sup>e</sup> other Sacramentes, and almoſt in al other matters of religion?

S. Cyprian ſaith alſo that the true receauing of this holy Sacrament cauſeth a moſt perfite ſociety and vniſy betwene Chriſt and vs. which could not be unleſſe Chriſt were wholly and perfiteſy as well in his humanitie as Godhead, thereby communicated vnto vs. & therefore to preuent an obiection which might be made he excepteth one vniſy which conſiſteth in that conſubſtantialitie or vniſy of ſubſtance which is betwixte Chriſt and the other two perſons of the bleſſed Trinity. For they are ſo vnited together in one ſubſtance, that they are equally one God and differ not in equality of ſubſtance or nature any one iote. But man althoug<sup>h</sup> he receue

The perfite vniſy whiche is by this ſacrament cauſed betwene Chriſt and vs.

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in the Sacrament the true substance and nature of Christe, yet he is not thereby made one person with him no more then the childe is one person with his mother of whose flesh and substance he is neuertheless truly partaker. For we in like sorte are made most truly partakers of Christes flesh receauing incorruption and immortality thereby, euen as it was sayd before that we receaued our corruptiō of the flesh of Adam, the substance whereof we receaue truly of our parētes, although we are not ioyned personally, nor made altogether one with them. And not only this effect of immortality, in the world to come ensueth of this uniting of Christes flesh vnto ours, but also we receaue presently meruelous comforte both of body & soule: so that the mind of y<sup>e</sup> worthy receauer is wholly ruled by god dwelling in it, & y<sup>e</sup> affectiōs & lustes of his flesh are wholly tamed and made to obey the mind, by the vertue of Christes flesh ioyned therevnto, euen as by the touche of Christes flesh the Lepre in the Gospell was healed. But all tendeth chiefly to the uniting of our minds and willes vnto God as by whom the whole man ought chiefly to be ruled: and therefore S. Cyprian maketh chiefly mention of this societie which being wrought by so perfite an instrument as the flesh of Christ

ioy<sup>2</sup>

ioyned to our flesh, is of all societies (those of Christ and the blessed Trinitie excepted) most perfite.

Neither can any heretike take iust occasion hereof to maintaine the Sacramentarie doctrine, although some perchaunce will seme to take hold of those wordes, where S. Cyprian saith, this vnitie is in spirit, and causeth our affections and willes to be ioyned together. For the same disprooueth nothing at all the reall presence of Christes flesh and blood, but sheweth that to be the chief end of y<sup>e</sup> other: it may proue also that as well his glorious flesh is present to tame y<sup>e</sup> euell affections of our fleshly nature, as the holy Godhead to rule & direct our spirit and vnderstanding. And that S. Cyprian meant not at all as they would haue him, to exclude thereby y<sup>e</sup> real presence and reall knitting or (as S. Chrysostome sayth before) mengling of his flesh with ours, not only his euident wordes both before and after, but this whole sentence, and this very obiection or exception of the consubstantialitie of the blessed Trinitie most euidently sheweth. For why should he mistrust least any man might be deceaued in his words, and thinke thereby that man was also consubstantial with Christ, oulesse he ment in those wordes, y<sup>e</sup> man receaued in dede and really the true substance



## Testimonies for.

substance of Christ? For otherwise if he had ment all of faith and spirituall receauing only, there had bene no occasion at all why he needed to feare this obiection more in this place, then in any other, where any matter of faith is talked of. But whereas he knew right wel that by this Sacrament the true substance of Christ is by a speciall and vnspeakable meanes ioyned and knit vnto our bodies & soules, therefore he thought it necessarie to signifie that the same was yet after a far more vnspeakable maner ioyned in one with God the Father and God the holy Ghost: declaring that with them it is so vnited y they three persons are one equall God, but in vs it vniteth not substāces so, that our substance should be all one and equall with his, but y it conformeth our willes & affections to his will, and causeth vs to continue the children of God, by powring most abundantly through his most reall & royall presence, his heauenly grace vpon vs. And thus you see how those wordes which at y first blush might seme to make somewhat for the heretikes, being rightly and truly vnderstode and being conferred altogether doe make most against them.

14.

Now let vs see farther in S. Cyprian what more places there be chiefly to be noted. He sayth not lōg after that this vnleauened

ned bread this true and sincere foode illuminateth by faith, sanctifieth by touching by means of the outward forme and Sacrament. where you may gather another sufficient argument for the reall presence: for so much as this holy Sacrament, as it doth in faith and by faith geue a marue- louse light & grace to our mind: so it doth also in touchinge or by touchinge sanctifie vs, through the visible forme and Sacra- ment. For thereby it appeareth that the thing which is to our great comfort both touched with our mouth, & belueu with our hart, is present vnder that outward forme, which we do there openly see: ac- cordingly as he sayd before once or twise that by these and in these visible thinges eternall life is geuen vs.

It is worthe to be noted also in this place, that the word Sacramēt is here ta- ken for the outward forme. wherby it doth euidently appcare whie the Eucharist is called a Sacramēt, that is to say, because the outwarde formes doe represent and signifie vnto vs, these holy thinges which are there cōteined vnder them. For where as breade and wine are the common and cheife thinges, wherby naturall sustenāce is geuē to our bodies, therfore the formes of bread and wine doe represent that liue- ly body & blood there truly present, wher- by,

How the  
Eucharist  
is called  
truly a Sa-  
crament &  
a signe.

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by we are supernaturally nourished both in soule and body, vnto everlastinge life. And as the true meaninge of this word Sacrament, is generally to signifie, after this sorte by some outward signe, an inward holy thinge: so hereby it appeareth manifestly also, after what sort the Eucharist is called a signe. y is to say, in respect of the outward forme euen as it is called a Sacrament. And so their fondnesse is withall detected, who because it is a true Sacrament, would therevpon conclude, that a signe or figure only of Chrestes body is present. for you see here that S. Cyprian calleth it a signe or Sacrament, not in respect of any truth absent, as they imagin, but in respect of y outward forme which representeth and signifieth vnto vs that inward holy thinge, there most really present.

Neither yet doe the Catholikes denye, but there are many other good senses also wherby it may be called a signe or Sacrament, and that in respect of the body of Christ it selfe: but without any preiudice at all to the reall presence thereof. for so by reason of y inuisible and mysticall beinge, which the body of Christ hath here, it is sometime called a signe and Sacrament or (as you haue before in S. Chrysostome) a pledge and tokē of his visible death and pas-



passion, or any other visible beinge of the same body vpon the earth, and as it is now in heauen. Neither doe any of these true senses derogate any iots fro the reall presence, more then the settinge forth of plate vpon the Goldsmithes cubbord, to signifie that gold and siluer are there to be solde, proueth the same plate to be no true gold or siluer. but as one cuppe of golde is there a signe and token both of it selfe and such like to be solde there, and yet is it selfe true and reall gold also: so the body of Christ in the blessed Sacrament is a signe and token of al maner beinge and sufferinge of the same body vpon the earth, it is also a token of Christes speciall loue toward vs, it is a tokē of his mystikal bodie the Church: and all this notwithstandinge, it is most really his owne true and naturall bodie. But to answer that fond argument of the Sacramētaries (whereof they may Iecme to haue obtained this no lesse fond & foolish name) let it be enough for you to note specially in this place how S. Cyprian applieth this word Sacramēt to the holy Eucharist. in which sense both he and other vse the same so often, that it may worthely appeare to be one of y<sup>e</sup> most true and proper significations thereof.

For he sayeth euen within two or three lynes after, that we eate here on earth the

13

14.  
selfe,

### Testimonies for

selfe same bread of Angells vnder a Sacrament, which we shal eate more manifestly without a Sacrament in heauen: which place it is most euident that he taketh the word Sacrament as before, for the outward formes of bread and wine, vnder whiche we eate y<sup>e</sup> same Christ here, which we shal hereafter without any such strange formes or coueringes enioy together with the Angels to our endles comfort in heauē. And what can be sayed more playne then this, to witnesse also the reall presence: for in these wordes this only difference is made betwixt the enioying of Christ in the Sacrament and in heauen, that here we haue him present as it were vnder certayne courteins or coueringes by often iterated actions and dayly consecrations: there we shal see him openly face to face, without any ceasse or intermission. So that the differēce is only in the maner and circumstance of beinge, and not in the reall beinge it selfe. And therfore we may iustly conclude by S. Typrian, that if Christ shalbe truly and really enioyed in heauē, then he is also truly and really present in the blessed Sacrament.

16.

The next sentence proueth manifestly y<sup>e</sup> which hath bene alreedy sayd of Judas and all euil men which receaue this holy Sacrament vnworthely. For the mysteries, saith

(saith he) are all one and lacke not the presence of the maiestie of God how so ever they be affected that receaue them. wherevpon it foloweth lyke wise necessarily that the body of Christ is really present not to the faith only of him that receueth worthily, but euen in the Sacrament it selfe and vnder that forme which is receaued.

There foloweth in S. Cyprian a short discourse whereby another inuincible argument may be made to confirme this truth. for he saith that the doctrine of this Sacrament is new. and his reason is, because Christen men are taught thereby to drinke blood which was straightly prohibited in the old lawe. and after a few lines hauing declared vpon what occasion blood was before time forbidden, he repeateth y<sup>e</sup> same s<sup>e</sup>nse agayn more plainly saying that here in this Sacrament of the new testament Christ him selfe commaundeth vs to drinke blood. Now I would gladly learne how the most subtile Sacramentarie of them all can auoyd the force of these two arguments, which may be made out of those wordes of S. Cyprian after this sort. Christen men are commaunded by the Gospell to drinke in this Sacrament blood, which was forbidden the Jewes in the olde law: but true, reall and materiall blood only was forbidden in the old lawe.

17.

An inuincible argument for the reall presence.



## Testimonies for

lawe, & not spirituall or figurative blood: ergo Christen men receaue in this Sacrament, true, reall and materiall blood, and not figurative only & spirituall. The first proposition is S. Cyprians, the seconde is euident by the whole course of the old testament, wherfore the conclusion must needs be true. But the p[ro]terue Protestant will not so yeld, for then he should be nomore a Protestant, & therfore although he can not in dede possibly answer therunto truly, yet if he be pressed therewith, rather the say nothinge he will perchance vse that comon distinction of theirs and graunt, that we receue true blood, but by sayth only and not really by our mouth & lippes. where vnto, I replie againe out of S. Cyprian on this wise. we receue blood in the Sacramente after a new sort, and as the same was forbidden to be receaued in the old law, but that is no new maner to receaue it spirituallly by faith only, neither was that forbidden in the old law but rather commanded, for al the Patriarches & Prophetes dranke after y<sup>e</sup> sort of the blood of Christ, as both S. Paule and S. Augustine doe most manifestly withnesse. wherfore we receaue it not here spirituallly and by faith only, but truly, really, & substantially, so y<sup>e</sup> the same passeth through our mouthes and lippes, euen as it was forbide

1 Cor. 10  
Aug. de  
vtilit. p[er]  
nitentiz  
cap. 1.

forbidden to be eaten or dronke of the Jewes. Much more might he sayd if a man would dilate this argumēt, but this much suffiseth for him that hath any cōmon sense or iudgement, to vnderstand what S. Cyprian taught and beleued in this matter. Now you shall heare a few moe of S. Cyprians wordes in the same sermon. they are as here foloweth.

20 This sacrifice is continuall, this whole burnt offeringe enduereth for ever, no multitude consumeth this bread, no tyme can make it wax old. The howse of the Church is one wherein the Lamb is eaten, no man communicateth thereof whom the nobilitie of the name of Israel doth not commende. Manna which rained in y<sup>e</sup> desert was a figure of this bread, so when men came to the true bread in the land of promise, that meate fayled. The loues of the shew bread were wont to be changed euery Sabbath, because they became colde and hard: and as many hote ones were set on the table in their place. Now there is no chāginge of bread, there is one bread continually hote, and of one perfite state, which beinge once offered vnto God, continueth alwayes in a most sweete tast & a most pure withnesse. Neither are the prestes only of the dignitie of Levi by special priuilege admitted to these

1.  
Cypria.  
de coena  
Domini.

2.

3.

12 14 loues

## Testimonies for

4. 1. loues of this bread, the vniuersall Church
2. is invited to these delicacies. Equall por-
3. tion is geue to al men, He is geue whole,
4. He being distributed is not dismembred,
5. He is incorporated (vnto vs) & not iniu-
6. ried, he is receaued & not included, dwel-
7. ling with the weake, he is not weakned,
8. nor doth he disdayne the seruice and mini-
9. stri of poore folke: A pure faith & sincere
10. minde delyteth this dweller, neither dooth
11. the straitnesse of our poore and simple co-
12. tage, any whit offend or pinch the great-
13. nesse of God who is infinite and all-
14. mighty. ¶

2. S. Cyprian teacheth vs in these fewe wordes, first that this sacrifice of the body and blood of Christ is euerlastinge, & that this perfect burnt offering enduereth for euer, that no multitude is able to consume this bread, that no time can make it ware olde. By which wordes as you haue the word sacrifice confirmed to belonge to this Sacrament, whereby the reall presence is alwaye proued: so you may vnderstand, what both he and other holy writers doe meane when they call it by the name of bread, and how foolish their argument is, which hereof would conclude that it is nothing but bare bread. for in that he saith, it can not be consumed nor wax old, he sheweth that it is no materiall bread at all.

De



He saith moreover that Manna was a figure of this bread. & shall we then think that the truth it selfe is no better or not so good as the figure? shall we imagin that the truth it selfe is but materiall bread, whereas the figure and shadowe thereof, far passed any bread that can be deuised by man? For doth not the scripture witnesse vnto vs that manna came from heauen, & had in it al kinde of pleasante tast & sweetnesse? doth not the same scripture tell vs also, that it was kept longe after with great reuerence in the Arke of God, for a speciall monument and relique? How can it be auoyded therefore, but that this holy Sacrament prefigured by that miraculouse foode must needs haue in it a more diuine and heauenly substance, then any materiall bread euer had? which beinge graunted, the reall presence of the diuine flesh of Christ is consequently confirmed.

And that it is in dede no bread, although for the outward formes sake and for the generall signification of that worde it be often so called, many sentences followinge together a litle after, doe proue most euidently. for many wordes therein are vsed which can neuer be verified but on Christ him selfe only. Haue you not there y this bread once offered to God contineweth still a most pure and sweete sacrifice? and

Is it

what

2.

Sap. 16.

Heb. 9.

3.

## Testimonies for

what other thinge is that besides the true body of our only sauour Iesus Christ? saith he not that equall portion is genn vnto all, and that euery man receaueth the whol? signifieth he not in effect that Christ is therein distributed, & yet one member, is not diuided from the other? for how can that worde dismembred be ment of materiall bread? or how can it signifie any other thing then Christ him self who hath in dede al the members and partes of a naturall body, and can not be dismembred. Saith he not also that this heauenly foode is incorporate vnto vs, that is to say ioyned and vniued vnto our flesh and bodies? and what truth then is in their assertion which say we receaue the same by faith only.

4. Sayeth he not also that the same is receued, but not included? & what other thinge is that to say but that god himselfe is receued in this Sacrament, who is not subiect to the boundes of any time or place. And as those wordes are in that sense most truly verified of Christs godhead: so they confirme no lesse truly the real presence also of his humane nature, which although it be receaued vnder the forme of bread into our bodies: yet it is not so included or shut vp, either in our bodies or within the compasse of that forme of bread: but that it is still visibly

sibly and in his proper forme in heauen.

But wil you heare what sense certayne  
 shames Sacramentaries make of them?  
 It is proued hereby (say they) that the Sa-  
 crament ought not to be closed or shut vp  
 in any pice. And so they allege them moste  
 impudently, against the reseruatiō of the  
 blessed Sacrament, which the church hath  
 alwaies vsed for the comfort of the sicke:  
 as though S. Cyprian who of all the doc-  
 tors sheweth most playnely y<sup>e</sup> reseruatiō  
 was in his time lawfully vsed, had ment  
 by those wordes non includitur, he is not  
 included, that the Sacrament ought not to  
 be kept. which fond interpretation, howe  
 far it is from this holy Doctors meaninge  
 your selfe I doubt not (hauinge the whole  
 place now lyinge before your eyes, do wel  
 perceue. For bothe the wordes before and  
 after, doe shew that S. Cyprian speeth no  
 thing at all of reseruatiō, but that he de-  
 scribeth onely the maicstie of him who is  
 conteyned in this holy Sacrament. And  
 the very last wordes of this sentence wher  
 he saith that god beinge infinite and almi-  
 ghtie, is not pinched with the straytnes of  
 our pore cotage, do proue manifestly that  
 sense to be most true. But by what wrest-  
 ninge can these wordes possibly make a-  
 gainst reseruatiō? He is receued (sayeth S.  
 Cyprian) not included. If the latter part be

M. Iuel  
 in his re-  
 plie. ar. 3  
 fol. 43.

Serm. 5.  
 de lapsis.



## Testimonies for

longe to keepinge in a pice, then must the former belonge to the same also. For in such lyke saynges which are callid antitheta, the one parte must affirme that which y other denieth. If then the sense of the latter part be, that the sacrament ought not to be shut vp in a pice: the former must likewise signifie, that it ought to be receued in a pice. And what good sense can any man then make hereof? is the sacramēt to be receued or put in a pice, but not to be shut or closed fast vp? what man that hath his common sense, wil make S. Cyprian to speke so foolishly? or how is reseruatiō thereby then disproued? For if it may be put in a pice, it may be reserued also althoug it be not shut vp. But let y word Recipitur is receued, haue y sense which the Sacramētarie hym selfe wil make. How will he wryng out of non includitur, is not included, that the Sacrament ought not to be reserued? First if he construe the whole sentence rightly, he shall finde that Sacramentum is not the right nominatiue case to includitur, neither yet panis, as it signifieth bread: But rather Christus or Deus. For so bothe the sense and the words folowing doe plainly geue. But let that goe also: doth nō includitur signifie here, that, that which S. Cyprian speket of ought not to be included: or rather doth it not signifie, that the same  
is not

is not or can not be included? For so the wordes both before and after seeme rather to import. As for example the right sense of those wordes is this, Christ is distributed and geuen vnto sundrie persons by means of this holy Sacrament, but he neither is nor can be mangled or cut in pieces: he is also incorporate vnto vs and receued into our bodies, but he neither is nor can be iniured or wroged thereby: he dwelleth also with the weake, and yet neither is nor can be weakned. and after a like maner we must intepret those other wordes, Christ is receued, but neither is nor can be included. in which sense they make nothing at all against reseruacion, or els they must proue that the Sacrament is not or can not be reserued, both which experience teacheth to be most false.

But let vs conside well the worde includitur it selfe: doth includi signifie to be reserued? Or is euery thing that is included therefore reserued there, where it is included? Or that which is not included is it therefore not reserued? the Sacrament it selfe being receaued into our bodies, is included within vs, but I suppose no man will say that it is therefore reserued as in a pike. Again Christ was reserued nine monethes in the Virgins wombe. He was also thre dayes and thre nights in the sepulchre

### Testimonies for

pulchre, yet it is true to say he was not included in any of those places, because his Godhead was neuerthelſſe in heaue, and in the whole world beſydes. whereby it appeareth that not to be included, & not to be reſerued, are not al one but two diuerſe things. The Church ſayeth moſt truly of the bleſſed Virgin, that Chriſt was receaued within her wombe, whom the whole world could not comprehend: and in like ſort S. Cyprian meaneth here, that he by this holy Sacrament is receaued within our bodies & ſoules who is in dede incomprehensible, and can not be ſo included or ſhut vp in any one place, but y he is euery where beſydes. Yea not only his Godhead is euery where, but his body is alſo both viſibly in heaue & inuiſibly as in one hoſt, ſo in many thouſands at the ſame moment. So y the being of Chriſtes body in many places at once after that ſort as it is in the Sacrament, or the being thereof viſibly in heauen notwithstanding it is here inuiſibly, might wel haue bene gathered of S. Cyprian his wordes. But that the Sacrament ought not to be kept, there is not one worde which ſoundeth to that ſeſe. wherefore you may ſee to what ſhifts they are driuen which uſe ſuch wreſtinge, & what litle ſhame they haue which ſo ſhamefully abuſe the holy Doctors. and ſo much



so much more lacke of shame and grace or rather abundaunce of malice appereth in **Mr. Iust** him, who daring not to auouch this mat- **as before,** ter in his owne name, hath yet of late alleaged the same sentence to this purpose, euen since the falsehood of his fellowes bled therin, hath bene by other catholikes detected.

But to returne againe to our principall matter, as emongst these fewe words of **S. Cyprian** a great many do plainly declare, that which is in the blessed Sacrament not to be materiall bread, but y<sup>e</sup> true body of Christ: so I might translate a number of other like, both out of this sermon and other parts of his works, if I feared not least I should seme ouer long and tedious. For in this very sermon besydes al that you haue already heard, he calleth this holy sacrament in one place, the singular sacrifice which surmounting all sacrifices reconcileth vs vnto God. which words can not possibly be ment of any other thing then of the true body of Christ. And in another place he sayth, that these mysteries conteine within them the summe of all mysteries. whereof what other sense can be made but that Christ him selfe who profiteth all, is most perfectly contained euen within the compasse of y<sup>e</sup> outward formes which we see and taste in these mysteries?

Thirdly

## Testimonies for

Thirdly he sayth y<sup>e</sup> our Lord euen to this day maketh, sanctifieth, blesseth, & diuideth to such as receaue deuoutly, hoc veracissimū & sanctissimū corpus suū, this his most true & most holy body. whereby as it is confirmed y<sup>e</sup> Christ his real & true body is here made present: so they are also confounded which blaphemously report, that y<sup>e</sup> priests take vpon them to make God. for y<sup>e</sup> priest is but an instrument by whom God worketh this great miracle. And therefore as neither the husband man maketh the corne, nor he that setteth or graffeth trees, maketh the aples, although they are Gods instrument in that behalfe: so (if I may compare heauenly and earthely things together) the priest maketh not by his own power, this reall presence of Christs body, but it is our Lorde him selfe who is the principall and cheefe worker therein.

One thig more there is omitted of me in this sermō, & that in the verie place before trāslated, which I should haue noted vnto you in the beginning of these laste notes: but now y<sup>e</sup> you may beare it better away, it shall not skill if you be warned thereof somewhat out of order toward the end. S. Cyprian saith there, that the house of the Church is one wherein the lambe is eaten, and that no man ought to communicate thereof, whome the nobilitie of the  
name

name of Israell doth not commend. warning vs thereby that none can receue this holy Lamb of God in the blessed Sacramēt to his comfort, onlesse he receue the same in the vniity of the Catholike Church, that is to say, after that sozt and at those priests handes, whiche this one Church hath appoynted. also him selfe must be one of this noble familie oz household of Israell, and muste truly beleue al that, which this one Catholike Church teacheth as wel in this matter it selfe as in al other. wherefore I trust you also wil take your self hereby sufficiently warned, earnestly to seeke out, oz rather neuer to forsake that one Catholike Church, which is euen by this one questiō of the reall presence so euidently shewen and set forth befoze your eyes: I trust (I say) you will wholly abstaine frome meddling with any cōmuniō rather thē receaue at their hādes oz after their maner, which either by heresy oz schisme haue forsaken this one house, & are departed out of this noble familie.

For whether that which they deliuer be truly consecrated, oz whether it be bare bread only, you must nedes be thereby in great danger of manie mischises. If it be the true cōmuniō of the body and blood of Christ, for that verie cause it is most hatious in the sighte of God, to receaue so pccious

How dangerous it is to be partaker of any hereticall oz schismatical communion.



### Testimonies for

precious a treasure so rashely and vnad-  
uisedly of them, who are out of all god  
communion & societie. For the more wor-  
thie the thinge is, the more is the offence  
when the same is vnworthely and disor-  
derly handled, but if for want of a lawfull  
priest or some other like necessarie circum-  
stance, no consecration at al is made, what  
thing may be more greuousse, the so to de-  
lude and mocke God: and to be in so highe  
a matter partaker of their doinges, who  
are not only by heresie and schisme exclu-  
ded from the companie of all faithfull, but  
also do most vlawfully presume, to coun-  
terfeyte and falsifie the chefest misteries of  
our redemption? None are moze straitlie  
punished in al dominions where iustice or  
policy taketh place, then such as counter-  
feyte the princes coine, and all such as wit-  
tingely take part with the: whether those  
coryners geue the true valew of the money  
and offend only in doing it after some pri-  
uate maner out of the vniforme coryninge  
house, or whether they corrupt the valew  
also geuing choper in steade of golde, and  
lead or tinne in stead of siluer. And the same  
reason taketh place vndoubtedly before the  
last iudgement of God, in these holy mys-  
teries, which being the true coine where-  
by we muste purchase gracenecessarie to  
bring vs to that heauenly citie, can not be  
mini-

ministred or receaued out of the vnitie of  
 y Catholike Church, without the perill of  
 euerlastinge death both vnto the mynister  
 and the reccuer. wherefore let S. Cyprian  
 wordes sticke wel in your memorie, and be  
 not partaker of this holy Sacrament out  
 of that one house, least otherwise of a most  
 wholsome medicine you make it by your  
 owne defaulte a most perilous and deadly  
 payson.

**T**estimonies for the reall presence out of  
 S. Hilarie.

The 10.  
 Chapter.

**T**hus you haue heard somewhat out  
 of S. Cyprian, whereby you may  
 boldly say, that as by his death he  
 was a holy Martyr and perfite wit-  
 nesse against those Tyrantes which did  
 not acknowledge Christ for God: so by  
 his bookes and writings he is to this day  
 a perfite witnesse to the confusion of all  
 such as denie Christ in the blessed Sacra-  
 ment. I will now ioyne vnto him that  
 other auncient Bishop and holy Confes-  
 sor S. Hilarie, who although he suffered  
 not Martyrdom actually, yet he endured  
 much troble for Christs sake, and had  
 many sore conflictes with the heretikes of  
 his tyme, by whose procurement he was  
 banished also out of his countrie y space of  
 foure yeres and moze whilest he was Bis-  
 shop

## Testimonies for

370

**Bishop of Poitiers in Fraunce.** He flourished about the yeare of our Lord at what tyme the Arrians heresie (which denyed Christ the sonne of God to be equall with God the Father) overflowed al Christendome a great deale more, then the Lutherans or Zuinglians secte hath yet done in our dayes, or (I trust in God) ever shall. This holy Bishop fighting continually with all his might and learning against those pestilent Arrians, wrote in his banishment twelue bookes, which he intituled *De Trinitate*, that is to say, of the Trinitie. And in the eight booke a litle after the beginning, whereas the Arrians affirmed God the Sonne was not one w<sup>th</sup> God the Father in substance but only in wil, to disprove that their assertion he allegeth a text of Scripture where Christ prayeth y<sup>e</sup>

**Ioan. 17.** we all may be one with him, as he and his Father are one. But we (sayth S. Hilarie) by receauing Christes true body & blood in the blessed Sacrament, are not vnited to him in wil only, but also to his flesh & substance: wherefore it must nedes folow that Christ is vnited to his Father also by the nature and substance of his Godhead, and not by wil only. which argument of his as it proueth euidently how the truth of the real presence of Christ in the blessed Sacrament was then approued and receaued



ned of al men (for otherwise he would neuer haue vsed that reason against them, which were so ready to catch hold of euery litle aduantage:) so whereas in these our miserable dayes the same truth is called in question, and that heresie of the Arrians generally condemned, we may iustly turne the same with no lesse force vpon the Protestantes to the great shame of them al, & say: we are one with Christ by receauing him in the Sacrament as he is one with his Father: but he is one with his Father by nature and substance, wherefore we are one likewise with him by receauing there his nature and substance, and not by faith only as they bable. But you shall heare now S. Hilarie him selfe, who wytereth on this wise.

Hilar. li.  
8. de tri-  
nitat.

¶ Aske this question nows of those which bring in that vinity of will betwene the father and the sonne, whether Christ be in vs at this day by truth of nature, or by concord & agreement of wil? For if word was truly made flesh, and if we truly receaue that word (being made) fleshe, in the meate of our lord: how shal he be thought not to abide naturally in vs, who both being borne mā toke vnto him the nature of our flesh, which can not be separated, & also mingled or adioyned the nature of hys fleshe to the nature of eternitie vnder the

S u

Sac

## Testimonies for

1. Sacrament of flesh which is to be commu-  
 2. nicated of vs? For so we al are one, because  
 3. both the father is in Christ, and Christ is in  
 4. vs. whosoever therfore will deny y<sup>e</sup> father  
 5. to be naturally in Christ, let him first denie  
 6. either y<sup>e</sup> himselfe is not naturally in Christ,  
 7. or that Christ is not in him, forsomuch as  
 8. the father in Christ, & Christ in vs, causeth  
 9. vs to be one in thē. If therfore Christ toke  
 10. vpon him truely the flesh of our body, and  
 11. y<sup>e</sup> man which was borne of Mary, be truely  
 12. Christ, if we also receue truli vnder a my-  
 13. stery the fleshe of his body, and shal by that  
 14. meanes be one with the father and him, be  
 15. cause the father is in him, & he in vs: how  
 16. affirme they the vinity to be only in wyll,  
 17. 3. wheras the naturall proprietye by the Sa-  
 18. crament, is the Sacramēt of perfite vinity.  
 19. we must not speak according to the sence  
 20. of men or of the worlde, in matters be-  
 21. longing to god, neither may we by a vio-  
 22. lent and shamlesse exposition of heauenly  
 23. thinges, wrest out peruersly a wicked mea-  
 24. ning clean contrary to the trueth. Let vs  
 25. reade the thinges which are wryten and let  
 26. vs vnderstand aright that which we reade,  
 27. and so we shall accomplishe the duty of per-  
 28. fite faith. For that which we now say con-  
 29. cerning the naturalle veritie and true be-  
 30. ing of Christ in vs, onlesse we learne it of  
 31. hym, we speake folishly and wickedly. For  
 32. he

he him selfe saith: My flesh is verely meat  
 and my blood is verely drinke. he that ea-  
 teth my flesh and drinketh my blood abi-  
 deth in me, and I in him. Of the trueneth and  
 veritie of his fleshe and blood, there is no  
 place left for any man to doubt: For nowe  
 both oure lord himself openly declareth,  
 and we perfiteley doe believe, that it is tru-  
 ly his flesh and truly his bloud, and these  
 being receiued and dronke bring that to  
 passe, both that we be in Christ, & he in vs.  
 Is not this the truth? It may happen tru-  
 ly that to them it is not true, which denye  
 Iesus Christ to be true god. He is the him  
 selfe in vs by flesh, and we are in him, whi-  
 lest that which we are, is with him in god.  
 But that we are in him by the Sacrament  
 of fleshe and blood communicated of vs,  
 he hym self witnesseth, sayinge: And thys  
 worlde now seeth me not, but you shal see  
 me: because I lyue, you also shal lyue: be-  
 cause I am in my father & you in me, & I in  
 you. If he would haue an vnity of wyl on-  
 ly to be vnderstode, why declared he a cer-  
 tain degree and order of makinge perfite  
 that vnity: but only, that whereas he is in  
 the father by the nature of his diuinitie and  
 godhed, it should be believed, that we are  
 on the other side in him, by his corporall  
 natiuity, and he likewise in vs by the my-  
 stery of Sacramentes: And that after thys

Ioan. 15.



## Testimonies for

1. For a perfite vnity should be taught by a  
 2. mediator, whereas we abiding in him he  
 3. should abide in his father, and abiding in  
 4. his father should abide also in vs: and so  
 5. we should goe forward to the vnity of the  
 6. father, for so much as we are naturally in  
 7. him, and he naturally dwelleth in vs, who  
 8. is accordinge to his byrth naturally in his  
 9. Father.

7.

But that this naturall vnity is in vs, he  
 himself hath testified by these wordes. who  
 so eateth my flesh and drinketh my blood,  
 abideth in me and I in him. For no man  
 shalbe in him, but he in whom himself aby-  
 deth, hauing assumed in himselfe y flesh of  
 him only who shal take & receaue his flesh,  
 Now he taught before, the Sacrament of  
 mysteric of this perfite vnity, saying: As  
 the lyuing father sent me and I lyue for the  
 father, so he that shall eat my flesh he him-  
 self shall lyue also by me. He therefore liueth  
 by his father, and looke in what maner he  
 lyueth by his father, after the same maner  
 we shal liue by his flesh. For euery compa-  
 rison or similitude is taken and put forth  
 to informe our vnderstanding, & to make  
 vs conceaue the matter which is treated,  
 according to the example that is propon-  
 ded. Now this is the cause of our life, that  
 we which doe consist of flesh haue Christe  
 by fleshe abyding in vs: who shall lyue  
 by

Ioan. 6.

by him in the same sorte, as he lyueth by his Father. If therefore we lyue by him naturally according to flesh, that is to say, hauing receaued the nature of his flesh, how can it be chosen but he must haue his Father in him selfe naturally according to the spirite or Godhead, whereas him selfe lyueth by his Father. But he lyueth by his Father, whiles that, his natiuitie brought not vnto him anie strange or diuerse nature, whiles that, concerning his being, he both is of him, neither is separed by anie accidental vnlikenes of nature from him, whiles that, he hath his Father in him selfe by natiuitie in vertue of nature.

And this muche hath bene saied of vs for that y<sup>e</sup> lying heretikes falsly affirming an vnity of will only betwene the Father and the sonne, vsed for proufe thereof the example of that vnitie whiche is betwixte God and vs: as though we were vnited to God the sonne, & by the sonne to God the Father by obedience only and will of deuotion, and no natural propriety of communion were graunted vnto vs by the Sacrament of flesh and blood: whereas indeede the mysterie of true and natural vnity is to be declared and preached by the honour geuen vs of God the sonne, and by that the Sonne dwelleth and abideth in vs carnally, we being corporally & vnse

S in

peras

## Testimonies for

perably vnted & made one in him. ¶

This for S. Hilarie: who if he seem vn-  
to you somewhat darke and obscure, mer-  
ueile not, for so much as he talketh of that  
hygh and incomprehensible mystery of the  
blessed Trinity, which neither wit cā wor-  
thely conceaue, nor words by any means  
plainly expresse. neuerthelesse as I doubt  
not but you perceaue, y his whole drift is  
to proue those two persons, God the Fa-  
ther, & God the Sonne, to be one in na-  
ture and substance, and not in wil only, as  
the Arrians blaphemously taught: so you  
vnderstand wel enough also, how plainlie  
he both teacheth and proueth that we are  
made one likewise in Christ, by receauing  
in the blessed Sacrament the true naturall  
fleshe, and substance of his body: and not  
by receauing the same by consent of minde  
and faith only, as the Protestantes wicked-  
ly affirme. And as we muste not discredite  
that former part with the Arrians, because  
we can not possibly by naturall reason  
comprehend it, so neither should we doubt  
of this later parte with y Sacramentaries,  
repugne it neuer so muche to our sense and  
reason: specially whereas that other truth  
dependeth here in S. Hilarie after a sorte  
of this. Truly there is matter inough mi-  
nistred here by S. Hilarie to make a large  
volume, not only for the authoritie of the  
man



man, whiche is great amongst all men that make any account at all of auncient writers: but much more for the stronge argument whiche he groundeth so substantially vpon holy scripture, that no heretike can possibly anoyde the force therof, onlesse he will vtterly denie both partes, as wel that of the Godhead of Christe, as of his true flesh in the Sacrament: which thing neither the Arrian did, nor the Sacramentarie doth yet opely professe. For he graunted that of the Sacrament, although he denied the other, and these men of our dayes graunt that other, and denie only as yet the tenth of the Sacrament. but I feare me they are in hart shrewdly bent to the Arrians side also, as it maie somewhat appeare by that manie of the Sacramentaries in our owne contrie, of late yeres haue bene openly conuincied of that abominable heresy. And therefore it maie be supposed y they lacke only some desperate capitaine which should geue the onset, and cause the same openly to be blasted abroad. For if this only argument of S. Marie were througly vrged, the same alone would manifestly proue, that in effect they be alredie of that mynde.

And therefore first of al note I pray you diligently, whether by the whole discourse and argument of this place they whiche

S v deny

## Testimonies for

**Iohn. 6,**

**Iohn. 17.**

**The Sacramentaries pro-  
ued by S. Hilary to  
be in effect  
Arrians.**

deny Christes natural and true presence in the blessed Sacrament, are not proued by a consequent with Arrians to deny the true & natural vnitie of godhead, which is between Christ & his Father. For where as Christ said: as I liue for my Father, so he that eateth me shall liue for me: and at another tyme praiceth, y we may be one with him as he & his father are one, S. Hilarie maketh his argument vppon those places after this sort. we liue by Christ and are made one with him in substance by eating in the Sacrament the true substance of his flesh, wherefore Christ liueth by his Father, and is one with him likewise in true substance of that nature which is common betwene them, that is to say, of the Godhead. And so he conuincerh euidently by Scripture the Arrians heresie, which denying this conclusion, affirmed Christ to be one with his Father in will only & not in substance. Now whereas our Sacramentaries deny the former part of this argument and say that we are not made one with Christ in substance by receauing the true substance of his flesh and blood, but are ioyued to him by faith only & spirite, how can it be auoided, but that they denie in effect the conclusion also? Especially whereas both partes are grounded a like vpon those textes of Scripture before re-  
hers

herfed, and feing they do ferue as well to conclude the former part by the laft, as the later parte by the formeft? And again that of Scripture being moft true, that we are one w<sup>th</sup> Chrift by eating his flefh, as Chrift is one with his Father, if the Sacramentaries fay we are not one with Chrift by eating the fubftance of his flefh the other negative fcmeth then likewise to folow, that Chrift is not one in fubftance with his Father, which is the blaſphemous herelie of the Arrians. From the ſhame whereof as I hartely wiſhe all Sacramentarie Proteſtantes to be preſerued, becauſe the farther they runne in blindnes the leſſe hope remaineth of their returne & greater heap of Gods wrath is procured: ſo to th'end you may more diligently auoyd the Sacramentarie doctrine, I cā do no leſſe here but declare ſuch other great preſumptions as doe euidently proue, that the ſame tenderth vnto that or to greater abſurditie. For as I proued vnto you before out of S. Chryſoſtom vpo the ſixth of S. Iohns Goſpell, that the Sacramentaries agree merueilouſly with the incredulitie of the Iewes by vſing that their incredulous How: although in an other maner, & extremitie cleane contrarie to the Iewes: ſo here it may appeare alſo manifeſtly y<sup>t</sup> they agree with the Arrians in falſhood and here

wherein  
the Sacra-  
mentaries  
doe manifeſtly agree with  
the Arrians.



## Testimonies for

heresie although in an other kind & after a contrary sorte. For as the Arrians confessed the trueth of Chyistes presence in the blessed Sacrament ., or at the least would not seeme openly to denie the same , as being a thinge then generally acknowledged of all men , but denied only the trueth of his Godhead: so these men contrariwise allowe the truth of Chyistes Godhead , or at least are ashamed openly to impugn the same, as being throughout Chyisten-dome so constantly beleued, but endeuoure to the and nayle to discredit the true presence of his bodie in the blessed Sacramēt. So that whereas the Catholike faith keeping alwayes the golden mean in y<sup>e</sup> midst betwen y<sup>e</sup> extremities of falshode teacheth as you haue now heard in S. Hilarie, both that Chyist is equally true God with his father, and that we eate his true fleshe in the Sacrament : thereby it is declared how both those extremities are extreme false , how lyke alwayes will to like, and how our Sacramentaries agree with the Arrians in extreme madnesse and falshod, as they agreed befoze with y<sup>e</sup> Capharnaites in incredulitie and lacke of fayth. And therfore they cannot iustly be offended if any man seing them so many wayes allyed to the Arrians suspect and feare least in continuance of tyme they will openly defend

defend that heresie also. For it is more commonly sene, that one which is maliciously disposed, falleth fro one extreme mischief to an othor, rather then to y mean it selfe, although the same be in his owne nature easie inough to be found out.

There want not examples (as I sayed before) of Sacramentaries which in our tyme haue ben found perfite Arrians, and such as haue suffered death in that quarell also. But to proue that they may easely fall both into that and far greater errours before they beware, onlesse they take hede in tyme; there is chaunced of late a most notable example in the countrie of Poles commonly called in latin Polonia. For there a numbre of this Sacramentarie sect haueing for their Brand Capitain one Bernardin Ochine an Apostat fryer of Italie, and sometime also a spranke Italian preacher in London, haue waded so far in theyr Sacramentarie religion, that they be not only come to plurality of wyues & to be like the Arrians in varying from the Catholike fayth concerning the blessed Trinitie, but are in dede a great many of the ouer head and cares in Judaicall doctrine and Ceremonies. Yea they are so far drowned therein, that diuerse haue of late circumcided them selues and openly professed a great parte of the Jewes religion.

And

Certain  
Sacramen-  
taries in  
Polonia  
first be-  
came Tri-  
nitaries &  
of late  
Jewes.

## Testimonies for

And leaſt they ſhould lacke authoritie of the world to beare them out alſo in this wonderfull extreme madneſſe, the Diuell who neuer fayleth to help furniſhe ſuch feaſtes, hath provided certaine rich men of thoſe coſtes to be herein both folowers of their fooliſhe fact, and protectors of theyr impious doctrine.

The duke of Valua one of theyr ſingular Patrons, died this laſt ſommer not without þ inſt and manifeſt plague of God. For to eaſe as he thought þ extreme payne which he felt in his entrailes by reaſon of the french ſwel which of long tyme had increſed vpon hym he vſed the aduiſe of a Jew, and contrarie to the counſell of all Phyſicians would nedes haue his whole bodie to be anoynted ouer with quicke ſiluer. Whereby it came to paſſe through Gods iuſt iudgement, that after he had ſuffered thre dayes together, exceding intolerable torments, his ſyde burſt open and his head cloue a ſonder, & ſo he dyed moſt miſerably. And this to be moſt true two worſhipfull mens letters ſent from thence, which I my ſelfe haue ſeen & read doe teſtifie. And therefore vnderſtande you that God by this terrible example as well of his death, as of the others continual blyndneſſe hath mercifully warned all of that Sect, to looke ſpedely to them ſelues



selues and repent betyme, least otherwise besides those endles torments which certainly remayne for the in an other world, they be lykewise tormēted in this lyfe also, & suffered to fall yet farther into far greater shame and blyndnesse. And he hath thereby also most louingly warned all good Catholikes to kepe them selues wary from consenting to any one point of their heretical doctrine, least by yelding an inch, the diuell get an ell, and so cause one absurditie once graunted to be occasiō of many horrible heresies. And thus some reason is shewed why a man may iustly feare least our Sacramentaries wyl lyke- wise become such in the end openly, as S. Hilaries argument proueth them to be al- redie in effect.

But because they will denie (I trust) that they are in conscience guilty of the Arrians heresie, I am content not to burden them there with any farther. Only let it be sufficient to note, that the absurditie of their opinion concerning the blessed Sa- crament is such, that therevpon the Arri- ans heresie may easely be inferred, which the most part of them are ashamed for the absurdnesse thereof openly to defend. And now whereas we suppose them not to be Arrians but to confesse Christ to be of one substance with God the Father: let vs trye whe-

### Testimonies for.

whether S. Hilaries argument may not be so turned vpon them, that they ought to be ashamed of their Sacramentarie heresie also. For if we are one with Christe by eating his flesh in the Sacrament, as he is one with his Father, then must we be one with him by eating the true substance of his flesh, as he is one with his Father, by the true substance of his deitie and Godhead. and so consequently that true substance of his flesh must be really contained vnder those visible formes which we receaue. But now some Sacramentarie will perchaunce kycke thereat and say, by the same argument it semeth to folow also, that we are consubstantial and equall in nature with Christ, as he is equal with God the Father: to say which thing is most absurd, and cruelly reprovned before in S. Cyprian.

Wherefore to answer briefly therevnto, as it is not necessarie that a similitude or comparision agree in all pointes, but only in some one respect for which specially it is made: so S. Hilarie vseth not here this comparision made by Christ himself in the Gospell, to shew that we are altogether one with Christ, or that Christ is all manner of wayes one with his Father: but only to proue that Christ is one in substance with God the Father, which point the

Arrians

Arians denyed. And therefore he proueth  
 that most substantially, saying Christ is  
 one with his Father by the substance of  
 his Deitie no lesse then we are one with  
 him by receauing the substance of his flesh  
 in the blessed Sacrament. But we receaue  
 the true substance of his flesh, wherefore  
 Christ hath likewise the true substance and  
 nature of his Father. So that the force of  
 this argument consisteth in the truth of  
 substance, which is on both sides: but not  
 in the manner of vniion, which folowing  
 therevpon diuersely causeth a great diuer-  
 sitie betwene God & vs. For Christ hath  
 that substance of the Godhead by nature,  
 we haue the substance of his flesh in  
 the Sacramente and so consequently in  
 our bodies, by speciall dispensation and  
 priuelege. And therefore although vpon  
 that vnitie of nature betwene Christ and  
 his Father there foloweth necessarily equal-  
 itie also of power, and consubstantialitie  
 of nature: yet the same foloweth not be-  
 twene Christ and vs, because the manner of  
 the vniion is not like. But the truth of the  
 substance on both sydes, which is the point  
 wherein S. Hilarie maketh this compari-  
 son to agree, is most perfectly thereby pro-  
 ued: and so the true presence of Christes  
 substance in the blessed Sacrament is also

**F**

**mos**



### Testimonies for

most strongly confirmed. And this much generally concerning the chief argumēt of S. Hilari<sup>us</sup> at this place. Now let vs note some particular words which make specially for this purpose. And what playner wordes can any man wishe the<sup>se</sup> those are, where he saith, that Christ to make vs one with him, ioyned together the nature of his flesh with the nature of his deitie vnder the Sacrament of flesh, to be communicated of vs. For by those wordes it is declared plainly, that whole Christ as wel his Godhead as his humane nature, is truly present and communicated vnto vs vnder the formes of bread & wine, which are the Sacrament and outward signes of his true flesh and blood there miraculously contained vnderneath them.

And in y<sup>e</sup> beginnig of this sentēce he ioyneth together these two propositions, God the worde was made flesh, and the same word made flesh is truly receaued of vs in this diuine foode, declaring thereby most evidently that he toke the one for no lesse sure ground against the Arrians than the other. And if the same had not bene in his time also generally so taken, the Arrians would no doubt haue laughed to scorn his whole argument which he buylded therevpon. Neither any mean wyle man  
I suppose

I suppose can thinke, that such a learned and holy Father would at all haue vsed that later proposition to proue so true and weyghtrie a conclusion, against such capitions and suttile heretikes, if it had bene in dede either not true, or not generally in his tyme approued.

would it not seeme very ridiculous if a mā of our Age should goe about to proue vnto the Protestants this truth, that Pardons are good, by this false reason, because they saue men from hell: or that Pilgrimages are to be vsed, because there is no other way to heauen? would not the world laugh at such kind of protes, and would not the Protestantes them selues take vantage thereof & cry out thereby a great deale more both against Pardons and Pilgrimages? In like sorte doubtlesse the Arians would haue cryed out both against S. Hilarie & his conclusion, if to disproue their heresy, he had vsed that which either they them selues or any part of Christendom besides had then thought to be false: as the Sacramentaries would now heare vs in hād he did. Or if they goe not about to perswade that, how auoid they the authority of this auncient Bishoppe witnessing the faith of his tyme to be against them? why doe they not willingly embrace

## Testimonies for

the truth of Christes true presence in the blessed Sacramente, whiche S. Hilarie in this his discourse againt the Arrians so plainlie confirmeth? But they lacke not shiftes I warrante you to shifte away bothe this and manie other as plane testimonies of auncient fathers, although they vse not that false shifte whiche I now last mentioned.

And here to refreshe you somewhat in these my tedious notes, I cannot forget to cōpt vnto you one p̄eribut yet very homely shift, which an Archeprerate of that sect v̄sed on a time to deface vtterly all that the Catholikes might alleage for the reall presence, out of this discourse of S. Hilarie. For he set forth in print a sentence out of this place, to proue ȳ there was in ȳ Sacramēt a bare figure & mystery only of Christ his bodie, and not the truth thereof. But to make you wonder thereat a great deale more, before you learne of me anie farther therein, I would you did first reade ȳ whole place twice or thrise ouer, to see whether you can espie anie word which might seme so haue bene w̄riten in that sense. For after you shal vnderstand the homely shift which was v̄sed, you wil I am sure rather laugh at his folly, and detest his impudenci, than wonder at his diligence. Yf you loke a litle  
after



the reall presence.

139

after the beginning to my second note, you shall find in **S. Hilary** these wordes, and if we also receiue truely vnder a mystery the flesh of his dody. the latin whereof is. *Nos- que verè sub mysterio carnem corporis sui suminus.* which conditional proposition **S. Hilary** ioyneeth with these that goe before, if **Christ** toke true flesh of the virgin, and if that man borne of **Mary** be truly **Christ**, to declare that al be of one like truth, and thereby to conclude the true vnitie of those two personnes god the father, & god the sonne. So y we ought no more to doubt by these plain wordes of **S. Hilary**, that we eate truly the fleshe of **Christ** his bodie vnder a Sacrament, then that **Christ** toke true flesh of the blessed virgin.

And conside a litle I pray you, what weight enery word bereth. For he was not content to saie that we eate his flesh or eate his bodie, but putting both together he saith, we eate the flesh of his bodie, and that truly also and verely, as muche to saie as without trope or figure concerning the veritie of the flesh, neuerthelesse to expresse the maner how the same is eaten, he addeth farther, *Sub mysterio*, vnder a Sacrament or mysterie which is no more to saie (accordig lie as you haue heard before out of **S. Cyprian**) but vnder the outwarde formes of bread and wine.

I iij

Now

## Testimonies for

I humbly  
 subscribe  
 myself by an  
 arch-  
 protestant

Now consider another while whether it  
 be possible to make these wordes to serue  
 for the Sacramentaries opinion, and not  
 only not to proue that which I haue saide  
 but vicerse to destroy the same. I beliene  
 verelie that as I wished before you did of-  
 ten reade ouer the whole, to proue whether  
 by your self you could find out anie words  
 for that purpose: so now I haue tolde you  
 the wordes them selues, I maie yet geue  
 you half an hour yea a hole daies leisure to  
 deuise how possible anie such sense may be  
 wrong out of them. But I will not holde  
 you so long in suspense of y which was so  
 slightly done. The letter, e, you know wel  
 is quicklie changed into a rounde, o. He  
 therefore whom we talke of, did nomore  
 but chaunge the latin aduerbe verè into  
 the adiectiue vero, and then alleaged the  
 place first in latin thus *Noſque vero ſub*  
*myſterio carne corporis ſui ſumimus.* and  
 then made this sense in Engliſhe, that we  
 receaue the flesh of his body vnder a true  
 myſtery, which is cleane contrary both to  
 the ſaing and meaning of the holy doctor.  
 for S. Hilaries wordes are, truly vnder  
 a myſtery, which declare that the flesh of  
 Chriſt is truly & really receaued of vs vnder  
 the forme of bread. But a true myſte-  
 ry importeth a bare & naked figure with-  
 out

out any farther truth. so that you perceue how by changing one letter in the latin & diminishing one syllable in the English, that which maketh in dede for the Catholike religion, is not without great impudency wrested to serue the Sacramentaries heresie.

If you desire to know what prelate he was that vsed this gyleful shift, it was no lesse mā the Thomas Cranmer sometime Archebysshop of Canturbery: Of whose pseudomartyrdom his disciples and followers haue enē as much cause to vaunt, as he had to bragge of this his false & shamelesse dealing. And which is most worthy to be noted when the falsifying of this place was in open disputatiō at Oxford layed to his charge, he had no excuse to lay for him selfe, as that it was done by any negligence or errour: but stood a great while stiffly in this defense, that it was so in S. Hilary. And when by conference of all the chief printes that were extant, the contrary was shewed to his face, his last shift was, that the changinge of one letter could not make any great diuersity in the matter: whervnto reply was made again merely, that Pistor and Pastor, differed but in one letter, and yet the signification was so diuerse, that the one might signifie a Bysshop, and the other a



## Testimonies for

**Baker.** I would not haue reherſed this matter ſo boldly, had I not my ſelfe ben preſent at the open detecting thereof: but in very dede I heard euery thing my ſelfe euen as I haue told you; neither was that great Orator able by any other meanes to diſcharge him ſelf of this abominable practice with which he was there ſo worthely charged. The great ſhame thereof redoundeth not only to hym, but to all his adherentes, and thoſe eſpecially which are not aſhamed to counte hym ether for a conſtat martyr or good confeſſor, whereas he ſo ſhamfully belyed this holy mā S. Hilary, who was in his whole life a perſite Confeſſor & in wyl at the leaſt a true Martyr. The ſame falſhode alſo muſt nedes be ſo much the more deteſtable, for that it was vſed of ſuch a perſonage, ſo openly and in ſo hyghe a matter and that of purpoſe (as it may ſeeme) to entrappe the ſely pore ſoules and dyne the hedlong in to hell fyre.

3. But to confirme more perfectly the truth of the reall preſence, note in S. Hilarie the later end of y former ſentence. for he concludeth y Chriſt can not be one with God the Father by wyl onlie, ſeing the natural propriety or proper nature of Chriſte is vnto vs by y blessed Sacrament a holy ſigne of perſite vinity. which wordes do euidentlie proue y by this Sacrament we are ioyned vnto Chriſt, not by wyl only (for the ſame

could neuer proue y<sup>e</sup> God y<sup>e</sup> son were vni-  
 ted to his Father more the by vniity of will)  
 but they proue y<sup>e</sup> we are vnitied vnto Christ  
 by his proper & true nature receued in this  
 sacramēt, which doth most liuely represent  
 and signifie vnto vs that perfite vnicie,  
 which is betwene Christe and his mysticall  
 bodie the Church. Note farthermore in S.  
 Hilarie those words where he saith, there  
 is no place left now for anie man to doubt  
 of the true presence of Christes flesh in the  
 Sacrament, scing the same is both taught  
 so plainly by Christe, where he saith: My  
 flesh is verily meate, &c and confirmed by y<sup>e</sup>  
 beliefe of the whole world. For here you  
 haue it resolved in plaine termes, howe  
 constantly this matter was then beleued  
 and taken as grounded most substantiallie  
 vpon scripture. and y<sup>e</sup> as I saied before S.  
 Hilary would neuer otherwise haue vsed  
 it for a principle to cōfound the Arrians.

Note also a litle after for this purpose  
 where he saith: They only maie happen to  
 denie this truth, which denie Christe to be  
 true God. As who should say, this is such  
 a confessed truth amongst all Christians,  
 that there is no feare leaste anie man will  
 denie the same besides the Arrians onlie.  
 For they perceauinge so stronge an argu-  
 ment built vpon scripture to be made a-  
 gainst them, must of force shifte away the

## Testimonies for

former part thereof, onlesse they wil recant  
theyr heresie and graunt the conclusion.  
For if they mighte freely haue vsed that  
interpretation of Chyistes words which y  
Sacramentaries do now a dayes, making  
men beleue that all was spoken by figu-  
res, tropes, and signes: they would easelie  
haue auoided S. Hilaries argument with-  
out any farther denial. For Chyistes wor-  
des of geuing vs his fleshe to eate, beinge  
ment figuratiuely: y conclusion which was  
made of Chyistes being one w his father,  
muste nedes haue bene ment figuratiue-  
ly also. and so the same should haue made  
more for the Arrians heresie, then againste  
it. For they them selues defended that he  
was one with his father by a figure and  
similitude: so that hereby the faith of y time  
which would not suffer the Arrians to vs  
anie suche false glose is merueilously well  
proued. That also is not a litle confir-  
med which I spake before concerning the  
greate affinitie whiche is betwene those  
Arrians & our Sacramentaries. For now  
you heare S. Hilarie him selfe saie, he fea-  
reth they onlie will denie the truth of the  
Sacrament, which denie Chyiste to be true  
God. And thus you see also howe a large  
volume mighte be easely witten, if a man  
would stande in amplifieng this only ar-  
gument to proue them Arrians. For there  
nei



neither lacketh good ground, sufficient authoritie, nor abundance of examples. There are manie other sentences in this place of S. Hilarie muche worth the noting, but because I haue bene perchaunce alreddie ouer long, I wil leane the ample consideration of them to your own discretion and iudgement, and will touche only a fewe, more briefly.

Therefore you maie note farther howe he ioynethe together our dwellinge in Christ by his natiuitie, with his dwelling in vs by these mysteries of his bodie and blood. To geue vs (no dout) to vnderstand, that as mans true fleshe was taken of him at his birth: so the same mans true fleshe is taken againe of vs in the Sacrament. Note also that he proueth this naturall vnitie betwene Christ and vs, by Christs owne wordes which he spake concerning the eating of his fleshe and drinking of blood. For hereby it appereth he so vnderstode Christs wordes, that he should meane to geue vs the nature and substance of his fleshe and blood, and not a signe or figure whiche can neuer make anie suche naturall vnitie. But he calethe me of the labor to proue this by manie wordes, for him selfe expoundeth his owne meaning a fewe lynes after, sayinge: we lyue in this naturall vnitie with Christ according to flesch

6.

7.

8.

## Testimonies for

9.

flesh in ⁊ we receaue the nature of his flesh  
and haue Christ by flesh abiding in vs. And  
toward the end he reiecteth vtterly and  
condemmeth the Sacramentaries opinion,  
whiche would haue vs to be ioyned vnto  
God by liftinge vp only our hart deuout-  
ly and obedientlie into heauen : and not  
by communicinge naturally and properlie  
the true fleshe and blood of Christ. For S.  
Bylarie mangre theyr teeth concludethe  
Christe to abide in vs by meanes of the  
blessed Sacrament, carnally and corporal-  
ly. And now to cōclude likewise these few  
notes, take last of all this aduertisement,  
that if (as I sayed in the beginninge) ma-  
ny sentences seeme vnto you here veris  
harde to be throughe vnderstanded, not  
withstanding I haue vsed suche diligence  
in translating them as I could, merueile  
not thereat, but learne thereby that mat-  
ters of Diuinitie are not for euerie capa-  
citie. And merueile rather at the rashnes  
of those sonde craftesmen, and vnlearned  
mistresses, whiche take vppon them to dis-  
cuss the hygheste pointes in religion :  
whereas if they were well examined  
they scase vnderstand those ter-  
mes, which holy writers doe  
vse in expoundinge and  
teachinge them,

S. B.

**C**S. Hilaries authoritie and good  
name defended against M. Iuels  
flaunderous report in his replie  
to D. Harding. art. 6. pag. 349.

**W**Hē I beganne first to translate The xl.  
Chapter.  
these testimonies of the auncient  
Fathers, I thought it should  
be sufficient to set forth at large  
their wordes only which are of the eldeste  
sort, and whiche haue bene alwaies in the  
Church of greatest name both for theyr  
lerning and vertue: specially whereas the  
Protestantes haue so braggingly craked,  
that no one father within the first six hun-  
dred yeres hath either clause or sentence to  
confirme that, which the Catholikes teach  
in this matter. But now it is most mani-  
festly perceaued by their writings of late  
published, that they (seeing those Fathers  
to make so manifestly against thē) beginne  
to flete by litle and litle frome that proud  
bragge: not that they wil yet yeld one iote  
to confesse their error, but as heretikes are  
wont to doe, they flete so from one absur-  
ditie, that rather thē confesse the same, they  
wil be sure to fall in a greater. And so they  
being not able to maintayne y theyr proud  
Chāpiōs challenge, both he himself & y rest  
haue attēpted not only to discredit some of  
those doctors works frō whēre most plain  
testi-



## Testimonies for

testimonies may be brought against them, but also to bring the holy Doctors themselves into contempt. Whiche assault if it take good success in the peoples eares, they think they the field is wonne, and that themselves shall be in stead of the auncient Doctors, to interpret scriptures according vnto their own fanly without controuersie.

This attempt of theirs is euident to be sene in their writings, and namely in that huge Reply of late set forth, where besides those 255 vntruthes (whiche being falsely imputed to another are truly to be returned backe vpon his head that gathered them) there are moe lies, I say not (as the proverbe is) the lynes, but there are (I speake as I thinke without any figure or Hyperbole) moe lyes by a great many then leaues, counting six lyes to euery syde of a leaf: as it doth partly already, and shall shortly (by Gods grace) more perfectly appcare, to the authors eternal shame and confusion. In this worthy Reply (I say) that new attempt is diuerse tymes aduertured. I haue already refuted one place, where S. Chrysostomes Liturgie was by certaine false surmises there disproued. Now I haue fortun'd vpon an other, whercin not only the worke of a Doctor, but euen that holy Doctor himselfe S. Hieronic now last alleged, is most shamefully

blasted.

flaundered. For the author of those iyes burdeneth him there with shamefull and abhominable errors, yea and rekeneth him emongest impious and wicked heretikes. which was done no doubt of purpose to bring his authoritie in discredit: for that he writeth so strongly & substantially, for the truth of the reall presence, that the Sacramentarie doctrine, and his authoritie can not possibly stand together.

And therefore although at the first I thought it needlesse to write any thing in the commendatio or defense of this or any other doctor, yet seeing I haue before defended S. Chrysostomes worke, I thinke it much more necessarie, here to say some what also in defense of S. Hilaries good name: especially wheras therby not only y testimonies before alleaged out of him, shall stand in their full authoritie: but also me may be the better warned to espie this wicked attempt, of discreditinge the holy doctors, and withall to consider the falshood which is vsed therein. And let this also be sufficient for my excuse, although this whole chapter must needs take some digression from my principal purpose, yet it redeth wholly to confirme y authoritie of those testimonies which I haue last alleaged, & therefore in y respect swarneth not so much, but it may be well borne with all.

## Testimonies for

**S. Juell**  
pag. 349.

- To come now to the matter, there are in that fardel of lyes before mentioned, two most abhominable errors layd to S. Hilaries charge. The one, that he held Christ receiued no flesh of the blessed virgin, but brought the same from heauen. The other,
1. that he helde Christes bodie was impassible, and felte no more grieffe when it was strycken, then water, fyre, or aier when it is diuided with a knyfe. And these great errors are alleaged as though they were vttered by him in his tenth booke de Trinitate. wherfore for the true tryall thereof, it behoueth to declare somewhat at large the contents of that booke, and then to see what words are there which may sound to any such sense. Also vppon what occasion he vseth them, and what was his true meaning therein. For many thinges are spoken often tymes in disputing with heretikes (as S. Hilarie doth in all those twelue bookes) which otherwise should not haue bene spoken. And many strange words are often tymes vttered, which although they be not forthwith of some well vnderstanded, yet haue a most true & Godly meaning. As for example S. Paul sayeth: Deus Christum pro nobis peccatum fecit. God made Christ synne for vs. And againe: Deus misit filium suum in similitudinem carnis peccati, God sent his sonne in the
  - 2.

3. Cor. 5.

Ro. 8.



in the similitude of the flesh of synne. Both which sayinges if they be not rightly vnderstanded, may not only seeme strange, but very erronious & wicked. who knoweth not also how many words and sentences there are in the booke of Job, which require an humble and very discreet reader? And therefore we must consider likewise in S. Hilarie both what he sayeth, and vpon what occasion.

First therefore it is to be vnderstanded that those twelue bookes of S. Hilarie De Trinitate were writen as the title declareth to defend the Catholike faith of the blessed Trinitie against the most impious blasphemies of the wicked Arrians. who as you haue heard before, denyed Christ to be equall God with God the Father, impugning with all their might the consubstantialitie and vnitie of nature in the blessed Trinitie. which Trinitie the Catholike Church teacheth vs to consist of three persons, God the Father, God the Sonne, and God the holy Ghost, and of one nature or substance whereby they three are all one God. Now those Arrians to improue that sacred vnitie and equallitie of nature betwene God the Father & God the Sonne, found out a number of places in holy Scripture, which as they thought made much for their purpose, euen as our

The argument of  
S. Hilaries twelue  
bookes de Trin.

¶ Sacra

## Testimonies for

**Sacramentaries** do find certaine for themselves now a dayes also. And although in dede no fallshod can haue any true ground in holy Scripture, which is all infallibly true, yet it is euident that the Arrians pretended a far greater number of places for their syde: and those such also as (to one that regardeth the bare words, and not that sense which the Catholike Church and auncient Fathers gene) doe far more euidently proue their heresie, then the Sacramentaries of our tyme doe or can allege any for their sect. For what plainer words could an Arrian wishe for to proue that Christ was inferior and not equall to his Father, then those spoken by Christes owne mouth: Pater maior me est, my Father is greater then I am? Thinke you that if our Sacramentaries had but halfe so plaine words to proue that Christes body were not in the blessed Sacrament, they would not iolyly triumphe vpon the Catholikes more then they doe? would they not beare the world in hand, y Scripture were on their syde, and set far greater bragges on the matter? what they would then do we may collect by that we heare the dauntes and vaine crakes they make now, whereas they haue nothinge like shew or appearance of any one worde to make for them, as the Arrians had of many. But had they twise so many as the

Ioan. 14.

Arrians, and the same also twice so plaine  
yet the truth should in the end neuerthe-  
lesse overcome. And as in those words be-  
fore recited, the true sense of the Catholike  
Church prevailed: which was that they  
are to be understood of the humanitie of  
Christ and not of his Deitie (for concern-  
ing his humane nature, he is in dede in-  
ferior to God the Father, but concerning  
his diuine nature equall God with him)  
euen so what sense so euer the Sacramen-  
taries could haue brought, that sense nea-  
rtherthelesse should haue had the victorie,  
which the consent of the Catholike Church,  
and of auncient Fathers geuerth: and not  
y<sup>e</sup> which their franticke braynes imagine.

But to retorne to our purpose, as the  
Arrians alleged that one place falsly un-  
derstanded, so they alleged many other be-  
sydes: all which S. Hilarie in his forsayed  
bookes proueth to make nothing for their  
opinion. And to all he confuteth those argu-  
ments which they ground vpon those pla-  
ces. The tenth booke (whereof I haue spe-  
cially to write) maketh answer chiefly to y<sup>e</sup>  
Arrians objections made out of those sen-  
tences which Christ spake about his pas-  
sion, whereby he declared y<sup>e</sup> infirmitie of mas  
nature, & y<sup>e</sup> he took truly & really y<sup>e</sup> name  
vpon him. For there you shall find much  
spoken in y<sup>e</sup> sense, as for example where he

W 9

sayd:

The argu-  
ment of  
S. Hila-  
ries tenth  
booke.



## Testimonies for

**Math. 26** sayd : My soule is sorowfull even unto death : and againe: Father if it be possible let this cup passe from me. also when he was upon the Crosse he cried out: O God my God why hast thou forsaken me : and last of all, he comended his soule to God & Father saying : Father into thy handes I commend my spirite. All which sayinges do, as you see, declare the naturall affections of a man bringe in that case as Christ was. & therfore the Arrians would thereby haue concluded, that he was not at all true God. for they reasoned after this like sort. He was sorowfull before his passion and desyred to haue it remoued from him, whereby it appeareth he feared death as other men doe: and therfore he was not God, who hath no cause to feare any such thing. Moreover he complained that God had forsaken him, and last of all commended his soule into the handes of God, wherfore it is to be thought that himself was not true God : for then what needed he to haue sought farther helpe.

All which and many other like obiections made by the Arrians to disproue the deitie of Christ S. Hilarie in his tenth booke answereth most persitely, both by alleaging other words spoken by Christ about the same tyme, which doe evidently proue his Godhead; and also by declaring how

howe those places alleaged by the Arrians  
 are to be vnderstāded. And first cōcerning  
 y<sup>e</sup> textes of scripture which he appoſeth to  
 these brought by the Arrians he sheweth,  
 that as Christ sayed his soule was sorow-  
 full euen vnto death: so he sayd also that it  
 was in his power, to deliuer vp his soule Ioan. 10.  
 and to take it again, & he sayed moreouer  
 that they should see the sonne of man sit-  
 ting on the right hand of the power of  
 god, which wordes do euidently proue that  
 diuine nature which the Arrians would  
 by the other places haue disproued. Also as  
 he sayd: father if it be possible let this cup  
 passe from me, so he sayed againe: The cup  
 which my father hath geue me shall I not  
 drinke it? And as he sayed, O god my god  
 why hast thou forsaken me: so he sayed al-  
 so to the theef, this day thou shalt be with Ioan. 18.  
 me in Paradise. And as he commended  
 his soule into the handes of his father, so  
 him self also with a great voyce gaue vp y<sup>e</sup> Luc. 23.  
 ghost, declaring thereby most manifestly y<sup>e</sup>  
 power of his diuine nature. And for the  
 true vnderstāding of those places which y<sup>e</sup>  
 Arrians alleaged, he declareth throughout  
 his whole booke, y<sup>e</sup> Christ suffered all those  
 infirmities and sorowes which are men-  
 tioned in the Gospell specially about the  
 tyme of his passion, not of any cōpulsion or  
 necessitie of nature, as the Arrians would  
 haue

## Testimonies for

hane it, but of his owne mere mercy and good will toward vs both to witnesse vnto vs the truth of his humane nature, and to cause vs the more to loue him, consideringe how much & how voluntarily he suffered only for our sakes. For if he would but hane vsed y<sup>e</sup> almightie power which was naturally in his humane body euē from the first momēt of his incarnatiō by reason of y<sup>e</sup> vnitie, which was betwixt the godhed and his flesh: he needed not to hane suffered at all any one infirmitie. but as Adam lyuing in the state of grace, was voyd of all kind of sorowe & heauinesse: so the humanitie of Christ was by that his speciall and gracious nature through that singular vniō, much more perfectly voyd of all those sorowes, which by Adams transgression were generally dew vnto mankind. For they were not dew at all vnto Christ, because he could not possibly be partaker of that transgression, whereas he was not conceived by the seede of man.

Now to confirme this point S. Hilarie bringeth in the supernaturall incarnation of Christ, & so cometh to talke of y<sup>e</sup> matter which is now first layd to his charge for an error, where it is sayd that he held, Christ receaued no flesh of the blessed virgin but brought the same fro heauē. where  
cher



The first  
 slander  
 confuted.

ether he held so in dede or no, now you shal  
 heare. He reasoneth to his purpose on this  
 wise. The nature of Chyistes passions and  
 sorowes was such, as the nature of his bo-  
 dy & soule was. But he had not his body  
 and soule according to the common courle  
 of other men: for his soule him selfe made  
 as beinge god, and flesh he toke of the vir-  
 gin. yea he brought both body & soule af-  
 ter a sort out of heauen, in that he was con-  
 ceued by the holy Ghost who is one God  
 with himselfe, and in that the same per-  
 son wherewith that body was one, came  
 from heauen: wherevppon it foloweth  
 that the passions also of his body and  
 soule were not like other mens passions  
 cominge of the infirmitie of nature, but of  
 his owne choice and election. This is  
 the whole summe and true sense of all  
 that which he writeth in this matter. and  
 thereby it may appeare evidently, after  
 what sorte he saith, that Christ brought  
 this body from heauen. not that he mente  
 (as this false reporter saith) that Christ  
 toke no flesh of the blessed Virgin, but  
 that the same flesh was conceaued by the  
 holy Ghost and not by the seed of man.

But now let S. Hilarie speake for him-  
 selfe, and in one sentence he shall declare  
 his true meaning in this whole matter:

¶ In his

## Testimonies for

**Hilar. de** his wordes are these: Virgo nō nisi ex san-  
**Trinitat.** cto spiritu genuit quod genuit. Et quāuis  
**Lib. 10.** tantum ad natiuitatem carnis ex se daret,  
 quantum ex se femine edendorum corpo-  
 rū susceptis originibus impenderēt, nō ta-  
 mē Iesus Christus per humane cōceptionis  
 coaluit naturam. The virgin did not beget  
 that which she begot, but of y<sup>e</sup> holy Ghost,  
 and although she gaue of her selfe somuch  
 vnto the natiuitie of flesh as womē should  
 geue vnto the conceived beginninges of bo-  
 dies to be brought forth, yet Iesus Christ  
 grew not together by y<sup>e</sup> nature of humane  
 conception. what wordes can be plainer  
 then these, to shewe that S. Hilarie held,  
 Christ toke true flesh of y<sup>e</sup> virgin? For what  
 is true flesh, if not that whiche euery man  
 taketh of his mother? and S. Hilarie saith  
 here, that our Lady gaue altogether vnto  
 Christ as much concerning his flesh as o-  
 ther women do to their childre, which they  
 conceaue and bring forth. But herein cōsis-  
 teth y<sup>e</sup> difference, that other men take their  
 beginninge of the seede of men, Christ toke  
 his beginninge and was concened by the  
 holie Ghost: and after such sort S. Hilarie  
 meaneth, that Christe brought his bodie  
 from heauen. For so the wordes folowinge  
 do more plainly witnesse, where he apply-  
 eth to this purpose y<sup>e</sup> sentence of holy scrip-  
 ture

turt. No man ascendeth into heaven but he which descended from heaven, the sonne of man which is in heaven whereupon he addeth immediatly: *Quod descendit de coelo conceptus de spiritu originis causa est. Non enim ex se corpori Maria originem dedit: licet ad incrementum partumque corporis omne quod sexus sui naturale est cōtulerit.* That whiche descended oute of heaven is cause of the beginninge which is concened by the holy Ghost. For Marie gaue not of her selfe beginning to that bodie, although she conferred to the increase and bringinge forth of that bodie, all that is due by nature to her sexe and kinde.

Ioan. 3.

Hilar. de  
Trinitat.  
lib. 10.

By the first part of those wordes it appeareth, how he ment that Christes bodie came from heaven that is to say, in respect of the deitie which gaue beginning to that bodie: for the person of Christe beinge one, causeth the workes of bothe natures to be attributed to eche nature indifferently. So that nothing is attributed to hys Deity, but the same may also after that sort in respect of his person be ascribed to his humanity. For as it is true to say that man died: so it is true to say, that god died. And as god descended out of heauen, so the scripture saith, the sonne of man descended oute of Heauen, not that hys humane nature was

A v

in hea-



### Testimonies for

in heauen before it was here on earth, but because y<sup>e</sup> Godhead wherunto it was vni-  
ted came from heauen, & so likewise S. Hi-  
larie meaneth y<sup>e</sup> Chyistes body came from  
heauen, not y<sup>e</sup> it was first formed in heaue  
& so brought into the virgins wombe (as  
this repoyter would haue S. Hilarie to  
meane) but that god who gaue beginning  
thervnto came frō heauen. And the words  
folowing declare expyessely his mind con-  
cerning that wherevpon the other part of  
this flander dependeth, although they  
seeme in dede to be those wherby it was  
chiefly grounded. for meeter wordes to  
ground that flander vpon, are not in all  
the tenth booke. But euery man that wil,  
may see how evidently these make in dede  
against it. S. Hilarie saith not here that  
Christ toke not his body of the virgin, but  
he saith she gaue not the beginning to his  
body. which is in dede most true, for in  
that respect it came from heauen as being  
conceaued by the holy Ghost. And againe  
he saith (which is cleane contrarie to the  
reporters words) that our Lady gaue so  
much to his body, as naturally any wo-  
man doth geue. If then naturally wo-  
men geue true fleshe to their children, how  
flanderously is it reported, that by S. Hi-  
laries doctrine Christ toke no fleshe of his  
mother? But what nede I vrge this,  
seinge

feeling he hath so oftentimes in y<sup>e</sup> booke these words *assumpsit ex virgine carne flesh taken of the virgin. Et corpus ex virgine assumpsit*, and he took his body of the virgin. Both which sayings are cleane contradiction to the reporters words, and doe evidently declare that S. Hilarie neuer ment as he reporteth.

And if any man be not as yet satisfied herein, what plainer words to shew how S. Hilarie ment that Christs body came from heauen can any man aske, then these are? *Vt non ex humana conceptione origo esse corporis existimaretur, dum coeleste esse corpus ostenditur.* That whilst it is shewed to be a heauēly body, it should not be thought that the beginning of that body was of humane conception. So that therefore he meaneth it came from heauen, because it was not begotten by the seede of man. But whereas in the common course of mans generation and conception there concurre both a father and mother, Christ was miraculously conceaued and borne here in the earth without a father, but had of his mother all y<sup>e</sup> which women naturally doe geue. So that now it may thoroughly appeare y<sup>e</sup> all which S. Hilarie speaketh of this matter, is to be referred chiefly to that diuine conception, which was by the holy Ghost. For in that respect only

Hilar de  
Tri. li. 10

## Testimonies for

only he sayeth before, our ladie gaue not beginning to Chyestes bodie, because the same was caused by the holy ghost, & now he sayeth also the bodie of Chyist is heauenly for the same respect. And therefore hereby that first Ipenge flaunder is sufficiently by S. Hilarie himselfe detected. And by the same meanes a ready way is made to the detection of the second. for as S. Hilarie vseth this argument of the incarnation incidently, to shew what kynd of bodie & what kynd of fleshe Chyist had, that is to say, such as was not conceined of mans seed, but of the holy Ghost, thereby to declare that he suffered not at al by y<sup>e</sup> necessitie of a corrupt and synful nature as we doe: so if y<sup>e</sup> miraculous incarnation be well considered, all that he speaketh concerning the second matter, y<sup>e</sup> is concerning Chyestes passion, is easie to be vnderstanded.

The second flaunder confuted.

Now therefore he hymselfe shall likewise declare at the fyrst euen in one worde the effect aswell of his whole aunswere to those obiections of the Arrians before recited, as the true vnderstanding of all those wordes concerning the suffering of Chyiste, wherevpon the seconde flaunder is grounded. For in that place where he describeth briesely the whole argument of the tenth booke, he speaketh of the Arrians and the scriptures by the alleaged



Hilar. de  
Trinitat,  
lib. 1.

leged on this wise. Diuine professionis naturæque immemores ad argumentū impietatis suæ, dispensationis gesta & dicta tenuerunt, They being vnmindful of the diuine profession and nature, held for an argument of their impietie the doings and sayings of dispensation, that is to say, those things whiche Christ saied and did, by the way of dispensation. whereby S. Hilarie meaneth those places before recited concerning the sorowes and infirmities whiche Christ suffered. For those the Arians alleged, & would not heare of the other, which gaue so euident testimonies of his diuine nature. And so by that one word dispensationis, he declareth that those sorowes which Christ suffered at his passion, dyd not naturally concerning his nature vnited to Godhead and conceined by the holy Ghost put him to any payne or torment, but only by the way of dispensation, that is to say, by yelding for our sakes that right of glorie and of impassibility, which of durtie his body should haue had actually euen as his soule had from the first moment of his incarnation. In which respect also some call the whole life & specially the passion of Christ miraculous, because it was in dede a miracle that a nature so supernaturally vnited and conceined as that was should by any meanes suffer any infirmitie.

But

## Testimonies for.

**Hilar. de**  
**Tri. li. 10**

But now, although in dede that one sentence before alleged taken out of the argument of the tenth booke, might by reason of that one word dispensatio suffice for all: yet hearken farther what he sayeth in the tenth booke it self. First where he bringeth in those objections of the Arrians before mentioned he writeth thus: Volunt enim plerique eorum ex passionis metu & ex infirmitate patiendi, non in natura cum impassibilis Dei fuisse: vt qui timuit & doluit, nō tuerit vel in ea potestatis securitate quæ non timet; vel in ea spiritus incorruptione quæ non dolet: sed inferioris a Deo Patre naturæ, & humane passionis trepidauerit metu, & ad corporalis pænæ congemuerit atrocitatem. For the most part of them will haue that Christ by reason of the feare of his passion and the infirmitie of suffering had not the nature of God impassible: so that he, which feared, and sorowed, was not in that securitie of power which feareth not, or in that incorruption of spirit which soroweth not: but that he feared by the feare of a nature inferior vnto God, and by such a feare as man is commonly subiect vnto, & that he sorowed at the greuousnesse of y bodily paine.

which words shew euidently y the scope of y Arrians was to proue by those places of Scripture before mentioned, y Christ had

had such a naturall feare and grief of the paynes which he suffered, that he had no naturall power by the helpe of his Godhead to auoyd those paines, although he would neuer so fayne haue escaped them: and thereby they would haue concluded, y<sup>e</sup> he had no impassible or immortall nature, that is to say, no Godhead at all, but only such a corrupt and bodily nature, which was subiect to all maner of infirmities, euen after that sort as our nature is.

Now as this was their wicked assertion, so it appeareth hereby also whereunto the dypt of S. Hilaries answer vnto them tenderth, and after what sort all that he writeth in this booke against them is to be vnderstanded. For to goe directly against their assertion he must shew y<sup>e</sup> Christ neither feared death nor suffered any grief after such sort as we doe which haue but one nature, & that, naturally subiect without choyse, to all such myseries. But that he had alwayes a diuine nature vnited to his humanitie by the meanes whercof his humanitie was not at al by course of y<sup>e</sup> his nature wrought by y<sup>e</sup> holy Ghost, necessarily subiect to any humane passion, & y<sup>e</sup>, y<sup>e</sup> paine which his body actually suffered was by dispensatiō only of y<sup>e</sup> Godhed, by which Godhed he had power to haue kept his body impassible if it had so pleased him, euen as his



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his Deitie was impassible. This much it was S. Hilaries part to proue against the Arrians, and the same he proueth in dede throughout his whole tenth booke most persitely.

Epist. ad  
Rom. &  
Galat.

But as it is commonly scene, that he which will make a crooked rodde straight, boweth it very much the contrarie way, so it happeneth in disputing with peruerse and crooked heretikes: that to bring them vnto the truth men leane often tymes very much to the contrarie syde: not that they speak therfore any vntruth, but vpon such occasion speake often tymes far more vehemently on that syde, then they would otherwise do. So we find that S. Paul disputing with those which did put such confidence in the ceremonies of the law, spake much more vehemently against those ceremonies, then euer he would haue done if no such occasion had bene geuen. And likewise S. Augustine in writing against the Manichees seemeth to one which is ignorant, or which of malice will not see the ground of his talke, to draw neare to the Pelagians: and likewise writing against the Pelagians to leane somewhat to the Manichees, whereas in dede he confuteth them both most persitely. If then it happen y<sup>e</sup> S. Hilarie going about to reprove the falsshod of the Arrians assertion in that  
soze

fort as I haue alredy declared wryte some-  
 what vehemently on y<sup>e</sup> syde which he de-  
 fendeth, is he to be blamed therefore? If  
 whereas they saied Christ suffered altoge-  
 ther like an other man, meaning thereby  
 to disproue his Godhead, he in defense of  
 the Godhead saith that he suffered not al-  
 together like an other man: maie he not be  
 borne withal? what if vpon such occasion  
 he saith that Christ suffered no paine at al  
 vpon the Crosse? what if he speake the  
 same also not only in respect of his diui-  
 nitie, but of his bodily nature? what if he  
 saie that his verie senses felte no payne at  
 al? Maie not that be defended without re-  
 proche of error? may it not be gently inter-  
 preted? Yea maie it not be saied that the  
 same is most true in a right good sense? for  
 by necessitie of that his nature, his senses  
 felt no paine in deede, although by the dis-  
 pensation and permission of his Godhead  
 they felte for our sakes far more greuous  
 paines then euer any man felt. And thus  
 it is euident how clerely S. Hilarie maie  
 be defended concerning this point where-  
 in his cheif conflict is with the Arrians,  
 although him selfe had not saied one word  
 more for his owne defense.

But nowe together with those wordes  
 wherupon this slaunderous reporte is  
 made, the interpretation which himself ge-  
 ueth

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Mil. li. 10  
de Trin.

ueth of them shall evidently appere. First  
those words out of which that foule spi-  
der gathered this venom which he hath so  
spitefully spit out against this blessed Saint  
are these: Homo Iesus Christus vnigenitus  
deus per carnē & verbū vt hominis filius, ita  
& dei filius, hominem verum secundum  
similitudinem nostri hominis non deficiens  
a se deo sumpsit: in quem quamuis aut ictus  
incideret, aut vulnus descenderet, aut nodi  
cōcurrerent, aut suspensio eleuaret, afferrēt  
quidem hæc impetum passionis, non tamen  
dolorem passionis inferrent: vt telū aliquod  
aut aquam perforans, aut ignem cōpun-  
gens, aut aera vulneans. The man Iesus  
Christ only begotten God, as by fleshe the  
sonne of man so also by the word the sonne  
of God, not defecing or sayling from him  
selfe God, toke vpon him true man accor-  
ding to the similitude of our man: In whō  
although either a stroke shoulde fall, or a  
wound shoulde lighte, or knottes should  
meete together, or whō hanging shold lift  
vp, wel might these things bring vnto him  
a sway of passion, but a payne of passion  
thei should not bring: euen as a dart either  
percing the water, or pricking the fyre, or  
wounding the ayer. These are of al likely-  
hod those wordes, vpon which it is gathe-  
red that S. Hilarie thought Christes bodie  
was



was impassible, and felte no more greife when it was stricken, then water, fier, or aer, whē it is diuided with a knife. for more plaine wordes to that purpose S. Hilarie hath not in al his tenth booke. And yet if one marke wel, these proue not necessarily that which is laied to his charge. For in al this sentence the worde bodie is not mentioned: nether are those later words necessarily to be referred vnto Christs humanity, but they may be right wel vnderstāded also as spokē in respect of his deitie, which was neither by nature, nor yet actually passible. But let vs graunt that all these wordes are ment by S. Hilarie euen of Christs humane bodie. For he hath some wordes in other places which sound after that sort, as where he saith a litle after: *Virtus corporis sine sensu pænæ vim pænæ in se desævientis accepit:* y power of his bodie without sense of paine, receaued the force of payne exercisinge his crueltie vpon him. And yet he sayeth not here neither symple, his bodie, but the power of his bodie. But let it be sayed playnly that his verie body suffered no more paine thē fyre, aer, or water. Will it folow strayghtwaie that it is an error, and that he for so writing is to be rekened emongst heretikes? Before we geue such rash indgmet of so aſciēt a father, it is wiſdō to cōſider after

¶ 4      what

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what sort he meant the same. For if he meant it after this sort only, that Christes bodie was by nature no more bound to be subiect to wounds & whippes, then the ayer, fier, or water, are by nature subiect thereunto: both his wordes and meaning are in that sense most true. Now let his wordes following in the next sentence shew, whether he vsed this similitude in that respect, or no. they are these: *In natura non est vel aquam forari, vel pungi ignem, vel aera vulnerari, quamuis natura teli sit vulnerare, compungere & forari.* It is not in the nature either of water fire or ayer, to be pierced, pricked, or wounded, although it be the nature of a dart to wound, pricke or perce.

By whiche wordes it is euident, that he made that former comparison in respect of the nature of those elementes only, to declare, that as by nature they could not feele anie such violence done vnto them: so Christes bodie by nature was not bound to be subiecte to anie torment, although actually it suffered. And to confirme this to be the right meaninge of S, Hilarie, what wordes can be plainer then those allitt a ter, where he saith: *Et homo ille de deo est habens ad patiendum quidē corpus, & passus est, sed naturam non habens ad dolendum. Naturæ enim propriæ*

as

**Ibidem.**

**Hilar.**

**Ibidem.**

ac suæ corpus illud est, quod in cœlestē gloriā trāssformatur in monte, quod tactu suo fugat febres, quod de sputo oculos format. And that man is of God hauing a body to suffer, & he suffered: but not hauing a nature to feele sorow or greife. For that body is of his owne and proper nature, whiche in the mont is transformed into heauenlie glorie, whiche with his touching driueth away feuers, which of his spetel for meth eyes.

In these words that distinction of actual suffering or feeling of paines, and suffering by necessitie of nature is plainly expressed. And here S. Hilarie quitteth him selfe moste perfittely of that second error, and sheweth howe all his other wordes concerning that matter are to be construed. For he graunteth that Christ had a bodie to suffer, and that he was in dede actually passible, for he saith: Passus est, he suffered, that is to say he sustayned actual y all those cruel tormentes. But howe was the same bodie then impassible? Read forth and you shall find: Sed naturam non habens ad dolendum, but not hauing a nature to feele sorowe: so that therefore and in that respect onlie it is saied impassible, for that by nature, it was not subiect to anie passion. And howe proueth he, that by nature it was such? The wordes folowing declare  
 & it that



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that also. for then the body of Christ did shew it selfe in his right nature, when at his transfiguration it was shewen glorious & heavenly. & as it was then through the abundant grace of the godhead so singularly vnited therevnto altogether impassible: so it might allwayes naturally haue continewed, if that vertue of the godhead had not ( as it was sayed before ) by speciall dispensation restrained it self. This nature of his body was shewed also, as S. Hilarie sayeth, when by touchinge it healed feuers, and with his spetle made the blynd to see, and finally when so euer he wrought any lyke miracle. for then the power of the godhead shewed it selfe in Christs humane nature which through y power was able allwayes naturally to worke lyke miracles. not that they were not therfore true miracles ( for they were allwayes aboue the course of our cōmon nature ) but because they were wrought by the natural power of that humane nature, which was it self altogether miraculous, as beinge conceued without the seede of man, brought forth into y world without violatinge the virgins wombe, and ioyned in one person with the sonne of god.

I suppose by this tyme it is not only  
suffi-

sufficiently proued after what sort S. Hieronime ment that Christ suffered no payne at his passion : but also how he belieued as al Catholikes doe that Christ suffered in dede most greuous and exceedinge great paynes . But for the more suerrie let vs heare one or two places more. for that verie same distinction of nature and dispensation, is so often repeted in that booke , that vnlesse a man will of set purpose (as it seemeth this Slaunderer hath done ) he neede not construe him amisse. He sayeth in one place speakinge of Christ as he suffered , that he had doloris corpus, sed non doloris naturam , that is to saye, a body of sorow or a body subiect to sorow: but not a nature of sorow or bound to sorow. And againe he saith in the same place, Christ felt sorow sed nō doloris nostri sensu , but not by the sense of our sorowe , that is to saye, not naturally and by necessitie as we feele sorow. And in the same syde he hath twise together the word dispensation declaringe, that all Christs passion was a worke of dispensation, for so he calleth it dispensationē passionis, the dispensation of his passion.

Moreouer what words may be playner to expresse his true meaning the these? Col

Ibidem.

Et uñ demon-

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demonstrari non ambiguum est, in natura eius corporis infirmitatem naturæ corporis non fuisse: cui in virtute naturæ fuerit omnem infirmitatē corporum depellere, & passionem illam illata licet corpori sit, non tamen naturam dolendi corpori intulisse. The vertues then and powers of his sayings and doings beinge compared together, it is out all doubt declared, that y<sup>e</sup> infirmitie of corporall nature was not in the nature of his body, vnto whom it was in the power of nature to driue away all infirmitie of bodies. & although that sufferinge was put to his body, yet it did not bringe vnto his body a nature of feelinge grief or sorrow. who seeth not how often he repeteth here the word, nature? He sayeth not y<sup>e</sup> no infirmitie was at all in Christes bodie, but that in the nature of his bodie our naturall & necessarie infirmitie was not. & why? marie because it had power by nature to put away all infirmitie as beinge conceiued by the holy Ghost, and therfore also although it suffered: yet it had not the nature and necessitie of suffering.

I will allege one sentence more, and so end this matter. Therfore last of all note well these wordes where he sayeth. Si ibi necessitas est, & natura: si ibi vis est, & diffidentia, & dedecus. Sin autem hæc è contrario

Hilar. de  
Trin. l. 10



trario in sacramento passionis prædicatur: quis rogo furor est, repudiata doctrinæ Apostolicæ fide, mutare sensum religionis, & totum hoc ad imbecillitatem & contumeliam rapere naturæ, quod & volūtas est & sacramentum: quod & potestas est, & fiducia, & triumphus? If (in the passion of Christ) there be necessitie, then there is nature. if there be violence, then there is mistrust and shame. but if in the mysterie of the passion these things be sayed contrarietwise: what madness is it I pray you refusing the sayth of þe Apostels doctrine, to change the sense of religion, and violently to wrest all this to the weakenes & contumely of nature, which consisteth in will, & is a mysterie: which is both power confidence and triumph or glory? Thus far S, Hilarie in which few wordes he concludeth the effect of all that hath bene sayed before of this matter. he concludeth the effect of his answer to the Artians, & sheweth the absurditie of their objections. In the first sentence he playnly expoundeth, what he hath ment by sayinge that Christes body suffered not payne by nature. for if by necessitie (sayeth he) then by nature: geuing vs to vnderstand therby, that therefore he suffered not by nature, because necessitie of nature did not force him to feele þe paine. Neither was he violently  
and

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and against his will dyen thereunto as the Arrians imagined, wresting al to y<sup>e</sup> consuelie & reproch of his diuine nature which they believed not to haue bene such in him, y<sup>e</sup> it had ben able to kepe his body from feeling anie paine, whercas in dede by the almightines thereof al consisted in his own freewill & power. And therefore in the end more glorie and renoune, redounded therby vnto him, & vnto vs also much more cause was genen of greater loue and deuotion.

This doctrine S<sup>t</sup> Hilarie confirmeth to be not only most true, but also to haue bene receaued from the Apostles, and to be the true meaning of y<sup>e</sup> whole Catholike church. wherfor wonder not that I haue bestowed so many words in declaringe S<sup>t</sup> Hilaries mind thoroughly hereby, for seing he writeth it as a Apostolical doctrine, I thought it most requisite he shoulde be thoroughly purged of all suspicion of error in y<sup>e</sup> behalfe: but you may iustly wonder at his extreme impudēce, who notwithstanding S<sup>t</sup> Hilaries meaning is by his own words so easie to be found out, would yet so impudently slander him. But before we rippe by this fault any farther: take now the whole true meaning both of S<sup>t</sup> Hilarie and of y<sup>e</sup> Catholike church concerning this mater briefly collected into these few wordes. Christ had it in his power & nature not to feele pain, but in dede  
and

& actually he felt paine. Also Christ by necessity & constraint felt no paine, but by free choise & election he felt paine. Finally his course of y<sup>e</sup> nature which was conceived by y<sup>e</sup> holy Ghost & vnited in one person to god he felt no pain; But by that dispensation and Iconomie, whiche God v<sup>s</sup>ed in flesh submitting his flesh for our sakes to all humane infirmities, sinne only excepted, after this sort he felt naturally accordinge to his naturall complexion, a most greuous and cruell paine. And so it is most true bothe y<sup>e</sup> he felt paine naturally, taking nature for y<sup>e</sup> ordinarie course of our infirmities wherunto he submitted himselfe: and also that naturally he felt at all no paine more then fire aper or water, taking nature for that course whiche ordinarily was due to his bodie being conceived of the holy Ghost, & whiche he might alwaies haue v<sup>s</sup>ed ordinarily, as he shewed the same once most evidently at his transfiguration.

Now then what falshood is there in these assertions: what error is ther in S<sup>r</sup> Hilaries writings being thus as he met the, rightly vnderstode? But I should rather aske what impudencie he lacketh y<sup>e</sup> could so falsely report the? & what a shamelesse forehead he hath y<sup>e</sup> could find in his hart so shamefully to belie such an auncient doctor: men say it is shame to belye the Diuell, & what name shal we the geue him y<sup>e</sup> beliet such a  
holy



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holy and sacred Saint? Truly as his own name differeth not one sorte from Diuel and lacketh but one letter of Diuel, so this fact of his resembleth wel the Diuels nature, & is in dede to extreme abhominable and diuelish. For what is moze proper to the diuel then slaundering, vpon whiche respect he hath that very proper name geuen him? And therfore hereafter vntil this slaunderer repēt of his mischeiuous fact, this one name may serue them both mooste iustlye. Whereunto that agreeth very wel whiche S. Augustin writeth of al heretiks, sayinge: Hæreticus si non frater diaboli, certè adiutor & filius. An heretik is if not a brother, certainly a helper and sonne of the diuell. And therefore we must so much lesse wonder at the slaunders made by this pelting heretike, for he doth therein but folowe his kinde, & put in practise the definition and true nature of his and his fathers name.

Neither doth he herein any whit dissent from his welbeloued brethre the Arrians, who burdened S. Hilarie in his life time with y<sup>e</sup> same, or one very like error to that, vpon whiche he maketh his first slaunder. for S. Hilarie himself thus reporteth of the in the beginning of his tenth booke: Solent ita de nobis implere aures ignorantium, vt nos asserant negare natiuitatem, cum vnitatem diuinitatis prædicamus. They are

wont

Aug. lib.  
de past.  
ca. 12.

wont by suche reportes made of vs to fill  
the eares of the ignorant, that they say we  
denie the natiuitie (of Christe) when we  
preache the vnitie of the Godhead. And  
therefor to auoyde the occasion of all such  
flaunders we find in the same place, that he  
did write these bookes against them with  
such diligence, and did so exactly set forth a  
demonstration of his whole faith: vt ne  
mentiri saltem aduersum nos aliquid crimi-  
nis possint. That they shoulde not be able  
(saith he) so much as falsely to burthen vs  
with any crime. wherfore seing this flau-  
derer hath notwithstanding burdened him  
in maner with the same, and likewise with  
worse, and those gathered out of the same  
booke where he writeth this, howe can he  
auoide but that he is brother to those he-  
retikes, & sonne to y<sup>e</sup> Father whose name,  
manners, and nature, he so liuely represen-  
teth? I speake nothing (God is my iudge)  
vpon hatred of the person, or malice to the  
man. But if vpon this occasion I write  
somewhat roundly against those his flau-  
derous reports, let me be borne withall.  
His owne fault is cause thereof, & the holy-  
nes of this Saint hath stirred me there-  
vnto, and the truth it selfe compelleth me.  
Also his reportes are nowe proued open  
flaunders, and therfore I may the more  
boldlie challenge him thereof,

But

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But what if those flanders could not haue bene so openly detected? what if so many plaine places could not haue bene found in S. Hilaries own worke, whereby he might haue bene made to saye so much in his owne defense? what if those words only had bene writen which seme most to make for those errors? Should they therefor haue bene ascribed straightway vnto him as his errors? Should he therefore haue bene thought to haue defended such great and abhominable falshoods because some few words seemed to sound that way? Or should he which in such case had so reported of him, thereby haue escaped blame? I suppose verily it might haue bene sufficient to euery meane honest nature, that the authoritie of this holy Father hath continued so great and famous so many hundred yeares together without any such haynouse error layed to his charge. It might haue sufficed to vnderstand how and vppon what occasion he wrote those twelue bookes, that is to say, how he wrote them against the Arrians, how he wrote them in defense of the Catholike faith, and that (as him selfe doth note) with greate diligence and circumspection. These circumstances should of right haue perswaded, that although he might by reason of y<sup>e</sup> Arriās speake some  
what



what vehemently on the contrary part, yet he would neuer haue defended in dede such foule absurdities as were as bad or rather worse then those of the Arrians, & whiche were also before his tyme openly condemned for heresies. Or if he had held them, a man might thinke of likelihode some ancient writer before this tyme would haue warned the posteritie thereof.

S. Hierom who was so studiously conuerfant in his workes that ( as him selfe witnesseth ) betage in Gallia Belgica at Treuers wrote ont with his owne hand one good bigge booke of his entituled de Sinodis: who also in the life of S. Hilarie maketh honorable mention of these very twelue bookes de Trinitate, he I say would not by all likelihode haue left such grosse errors vnccontrolled. Neither is it to be thought but that S. Augustine, who in disputing against heretikes alleageth this holy fathers authoritie so often, would at some tyme or other both haue espied and noted this greate faulte, if it had bene true: especially whereas him selfe wrote so vehemently against the Manichees, vnto whose heresies S. Hilarie must needs somewhat haue accorded, if he held that Christ toke not true flesh of y virgin, or y he suffered not truly. And if y  
had bene

In Epist.  
ad Floren  
tium.

## Testimonies for

Contra  
Iul, Pel.  
lib. 1.

had bene so S. Augustine would much  
lesse haue geuen him that greate commē-  
datiō which now he geneth in these wor-  
des: Ecclesiæ Catholicæ aduersus hæreti-  
cos acer rimum defensorem venerandum  
quisi gnorat Hilarium Episcopū Gallum?  
who knoweth not Hilarie, that reuerend  
Bishope in France, a most stout defen-  
dour of the Catholike Church against he-  
retikes? He would neuer haue called him a  
stout defendoz of y<sup>e</sup> Catholike church agais<sup>t</sup>  
heretikes, if he had found in his workes  
part of the Manichees heresie so openly  
maintayned. And that he beinge so pro-  
found a clea<sup>r</sup>ke should, if it had bene ther,  
not haue found it, y<sup>e</sup> is a great deale more  
then almost incredible.

Tom. 3.  
quæst. 15  
Art. 5.

Any man also that were any whit well  
affectioned to the auntient fathers autho-  
ritie, would easely haue contēted him selfe  
with that lerned man S. Thomas of A-  
quine his verdicte in this matter. And  
the maintayner of this flaunder might, if  
it had liked his Superintendenship (es-  
pecially where as he is, as it appeareth by  
the margēt of his great Biblebabe so wel  
sene in such Scholemē) haue easely found  
that which he maketh an erro<sup>r</sup>, put out  
there in S. Thomas for an obiectiō, toge-  
ther with y<sup>e</sup> answer a litle after folowinge  
in this wise, Hilarius à carne Christi non

veri-

veritatem doloris, sed necessitatem exclu-  
 dere intendit. **S. Hilarie** intendeth not to  
 exclude from the flesh of **Christe** the truth  
 of grief, but y<sup>e</sup> necessitie. which necessitie as  
**S. Thomas** there sheweth more at large  
 came vnto vs by y<sup>e</sup> corrupt nature whiche  
 we receiue through synne from **Adam**, and  
 therfore **Christes** flesh was most worthe-  
 ly free from it, as the which neither was  
 conceived in synne, nor could possibly by  
 nature commit anie sinne. Al these reasons  
 besides many more which might be rehearsed  
 should haue staied anie reasonable man in  
 a good opinion of **S. Hilarie**, although he  
 none of his owne wordes could haue bene  
 alleaged for his defense. What shall wee  
 therefore saie now, seing besides all this,  
 his owne defense is by his owne wordes  
 before so amply witnessed? Truly I my  
 selfe at this tyme will say nothinge, but  
**S. Augustine** shall in this case say that to  
 this shamelesse and misreporting Sacra-  
 mentarie, which he wyreth of the same **S.**  
**Hilarie** to **Julianus** the **Pelagian**, de ori-  
 ginali peccato, concerning originall synne.  
**S. Augustines** wordes are these: Hunc vi-  
 rum tanta in Episcopis Catholicis laude  
 preclarum, tanta notitia fama; conspicuum,  
 aude siquid tibi frontis est criminari. Accuse  
 it for shame thou darrest this man (**S. Hila-**  
**rie**) being so much praysed amongst Ca-  
 tholike

Cont.  
 Iulian.  
 pelag. l. i



## Testimonies for

tholike Bishops, and by so great fame  
and brute renowned. But what if this  
worthie Superintendent (who for his lying  
is worthely to be attēded) hath alredi done  
beyond all that whiche S. Augustine bid  
the Pelagian there doe, if for shame he da-  
red? what if all those defenses before re-  
herſed notwithstanding, he hath alreadie  
not only dared, but hath in deede accused  
this most holy father, and that not of one  
but of two such crimes as (although vpon  
some ferefull respect and a litle shamefull  
ciuilitie, he termeth them the errors of a  
holy doctor) were in deede if they were true  
most vile and detestable heresies? For as I  
saied before S. Hilarie if he had held them,  
might hardly haue bene excused by igno-  
rance, seing the defendours of them were  
bothe in his tyme and before his tyme so  
openly taken and generally condemned  
for heretikes.

What wordes therefore shall we vse to  
him that hath alredi so fouly flattered  
such a reuerend Bishop and auncient Ca-  
tholike doctor? Shall we bidde him saye  
somewhat against so holy a man if he dare  
for shame? Nay seing he hath alredi vpon  
his owne head most unpudently dared it,  
let him for verie shame (if he haue anie  
shame in his forehead, either any feare of  
God, or loue of his neighbor & of his owne  
soul,

foile, in his harte) recant the same openly,  
and so make at the leaste some parte of  
a mendes.

He can not pretend ignorance for his  
excuse who pretēdeth to be so wel acquaint-  
ed with the doctors phrases and wri-  
tings. neither cā he wel pretend oversight  
or lacke of warning, whereas in those ve-  
ry places wherehēce he gathered his poi-  
son he might haue taken warninge not to  
mistake the holy doctors meaning by these  
words twise wriiten in the margent, *Caute*  
*legas*, reade warclly: but he of mere malice  
as it appereth, turned *Caute legas* into cal-  
lide & calumniose *intelligas*. He turned  
wary reading into guylefull & wrong vn-  
derstanding.

But he wil perchāce endenour somwhat  
to cloke the rage of this his malice with  
the auctoritie of Erasmus, who may seme  
to haue set this matter first abroch cmōge  
those his ouer free & sometime moſte false  
censurs vpon the auncient doctors. which  
if be attelage for him self, yet then he should  
haue done no worse then Erasmus did.  
The scholer should haue kepte his penne  
within that compasse which his mayster  
vsed. He should haue suspended his de-  
finitive sentēce with *videtur*, it seemeth, as  
Erasmus dothe. He should haue conten-  
ted him selfe with that sobre Councell  
y<sup>e</sup> which

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whiche this his mayster geueth him in his epistle before Saint Hilaries workes, where speakinge of those verie matters of whiche we haue before talked so muche, saith, there are many places in S. Hilary quæ ciuilem & commodum requirunt interpretem, which require a ciuil and gentle interpreter. he should I say haue followed this counsel, & not with suche crueltie haue pronounced of these matters so absolutely, that they are in S. Hilarie like as those other in the Maniches & Eutychians plaine errors.

But seeing it is nowe cleue otherwise, what other thing doth he but heape those coles of shame and dishonestie vpon his own head, which Erasmus kended? And whereas Erasmus began wrongfullie (as it may appeare by y<sup>e</sup> authoritie of S. Thomas, S. Hieron, S. Augustin, &c, S. Hilaries own words before so plainly alleged) to dishonor this holy father, casting him as it were, into y<sup>e</sup> frying panne of false suspicion: what other thing doth this Super-erasmian endeour, but to the vttermost of his power vtterly to discredit and dis-  
fame him, and so to take him out of Erasmus his frying panne, that he casteth him hedlong (so muche as in his power lieth) into the fier it selfe, together with the impious Maniches and wicked Eutychians.



For together with them he rekeneth by this holy Saint, as a writer of most false doctrine, and defender of most horrible errors. Then which reckoning of his, specially whereas it is alreadie proued to be so flaunderous and so malicious: what could haue bene inuented more barbarous, more Turkish, or more Tyrannical? For ennie it selfe being of y greatest vices not the least, is saied yet to cease towards such as are departed this life, and therefore to byte, snatch at, or misreport the dead, is counted a thing most barbarous. we haue wondered of late yeres at cruel factes practised by the Huguenots of France, both vpon the lyue and deade: and they were in deede so impious and wicked, that a man would thinke there could be no degree of mischefe added therevnto. I wil for example recite one or two only, touching y cruelty which they exercised on y dead: for thereby a most deadly & inuincible hatred must nedes appeare. They practised the same not only vpon such dead stockes and stones as had the image of any good thing: but euen vpon the dead bodies of Chastien men, and not content therewith, extended it also to the holy bodies of most blessed Sayntes.

One Loys de Perussis writinge of those tumultes which were stirred by the Huguenotes in Province about Auignon, re-

In this booke intituled.

discours des guerres, &c.

Y m porteth

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porteth that in one place they toke an Image of the Crucifix, bound it vpon an Asses backe, and so went leading the Ass, whippinge and scourginge the Crucifix through the towne. Also he telleth of an other crueltie far passinge this, which they practised vpon dead mens bodies. They hauinge first by force gayned the towne called Mornas, and afterwarde by agreement the Castell it selfe, which is one of the cheife fortresses of the Counte of Auinion, contrarie to their faith and promise, murdered out of hand most cruelly both the Capitain and his company. And not content therewith, toke the Capitains dead bodie, together with diuerse other of his souldiers, stripped the starke naked, knocked hornes violently into their heades, and so sent them in a bote without sterne or guyde, downe the Riuer of Rhone towardes Auinion, with white stauers in their handes, and this writinge tyeed about them. *O ceulx d'Avignon, laissez passer ces porteurs, car ilz ont payé le peage a Mornas. Vous of Auinion suffer these bearers to passe, for they haue payed for their passage at Mornas. And so the next daye they were taken vp in dede about Auinion and buried.*

what

what Turke or Pagan could haue vsed more crueltie then this? and yet this is not all by a great deale. for it was not sufficient for that extreme hatred which they bare against the Catholike religion, to rest with crueltie practised vpon the common sort of Catholikes of this age, that far passage malice of theirs required farther degrees of mischefe. what did they then? could they inuent yet more impietie? Those holy bodiees of most auntient and Catholike fathers, those which the Arrians, the Gothes, the Hunni, the Vandals, which the Saracins them selues, of reuerence spared: those I say they take out of their tombes and spoyled, & which is yet more impious they burnt those bodiees into ashes, and afterwardees threw down their ashes into the riuers. what did Julian the Apostata more? or what can any tyran inuent to do more tyrannically? After this sort they handled the body of y<sup>e</sup> most aunciēt & Apostolike Bishop S. Irenæus at Lyons. Thus they handled holy S. Martins body at Tours. Yea they refrained not to shew this impious crueltie to the sacred bodie of this our holy Catholike doctor, and their owne contrie man S. Hilarie.



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But to what purpose haue I reckoned  
vp all these examples? Forsooth for no  
other but to signifie, that as these are  
such as cannot sufficiently be wondered  
at: so that detestable fact of slaundring  
and defaminge S. Hilarie, is yet much  
more wicked and horrible. For those other  
cruelties were practised by desperate and  
rash harchraynes in the furie of tumultes  
and battell, wherein especially when they  
are moued for religion, there is wont to  
be no meane of humercyfullnesse, but this  
crueltie is vsed by one that would seeme  
learned, wyle, and sobre, and it is done of  
him premeditatly, and not without great  
deliberation. Againe those cruell actes,  
although they witnessed a great inward  
malice, yet they extended actually no far-  
ther then to those dead bodies remaining  
here vpon earth: but this wicked infamie  
blasketh abroad the great dishonor of that  
blessed soule of S. Hilarie, whiche liueth  
immortally with Christ in heauen. Yea  
the author thereof doth what in him lyeth  
to proue that holy and blessed soule of his,  
to be tormented amonge the wicked Ma-  
nichees and hereticall Eurychians in hell  
fyre. for if he held as great errors as they,  
and such as were no lesse openly condem-  
ned then theirs, how should he auoyde  
lyke punishment? or if he recanted them  
bes

Before his death, the how chance that doth not appeare in some historie of his life, either in his workes: or whie is he then at all blamed? But in dede S. Hilarie neuer thought, nor dreamed to defende any such wicked error. And therefore I may well conclude, that this Slaunderer far passeth by this impious fact of his, all those impieties before mentioned, and that he would litle haue spared S. Hilaries holy reliques if he had bene present at that spoyle at Soissons, who dealeth now so vnmerryfully with his good name. He would not haue feared to burne his dead bodie, who endeauoreth so shamefully to deface those vertues of his minde, for which he hath bene alwayes throughout Christendome so much honored and esteemed.

But it is now tyme to make an end of this extraordinary matter, and therefore I will saye no more, but god graunt that man grace in tyme, to acknowledge and confesse this his most horrible & haynous impietie. For let him neuer thinke to come where the blessed Sainres are, so long as he conspireth after this sort so trayterously against them. And in the meane season let other men trust his dealing in other matters, as they haue tried him trustie in this. Let them learne that, by this one example,

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which

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which they may find confirmed by many more. y is to saie, how that sect dispaireing otherwise of their cause, goe now about to discredit those holy auncient Fathers, of whome they them selues haue heretofore so much bragged.

Finally let the authoritie of this holie Doctor Saynte Bpplarie remaine sounde and inviolate, let that Catholike sayeth whiche he hath taughte before concerninge the blessed Sacramente, be thereby more persytely credited, and more hartely belened.

**T**estimonies out of those two most famous and holy Doctors, S. Augustine, and S. Ambrose.

The xvi.  
Chapter.

**A**lthough no man can speake or write more plainly in the matter of y blef-  
sed Sacrament, then those whiche I haue before alleged, so that thereby iust occasion is geuen me to thinke you therein fully satisfied, and this matter sufficiently confirmed, yet I can not leaue out the testimonies of those famous and great learned Doctors S. Augustine and S. Ambrose, whose names are so well known euen to the vblearned, and authoritie so great



great amongst all men whiche any whitte  
extreme learning, that one worde of their  
monthes alone might seeme sufficient to  
ende all strife and controuersy. And as for  
S. Augustine, had he writen neuer a wor-  
de at all of this matter, yet there could ha-  
ue ben no dout of his belefe therin, seing  
he was christened and receaued his sayth  
of that holy byshope of Milan S. Ambro-  
se, whose most playne wordes shal here-  
after appeare. for it is not likely that he  
would dissent in so weyghy a matter of  
faith, from him who taught him his who-  
le sayth. and if he had mislyked any such  
matter, he would no doubt among so ma-  
ny workes which he wrote haue reponed  
S. Ambrose therfore. The like myght be  
sayed of S. Ambrose in case he had writen  
nothing, for then Saint Augustine should  
likewise haue ben a sufficient witness of  
his belief.

But thanks be to god as they then ly-  
ving both about one tyme on earth stode  
alwayes with the Catholike church and  
fought day and night with theyr penntes  
and preaching against the heretikes of  
their tyme: so lyuing now in heauen, and  
leauing theyr workes here behind the, they  
are not only two most strong pillers of  
church

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Church, but also by their words and writings doe fighte most valiantly against those enemies, by which the same Church is so pitifully in these our days assaulted. First you shall heare that perfitte lesson, which S. Augustine learned of S. Ambrose, and afterward you shall heare the same truth more plainly expounded by S. Ambrose himselfe. wherfore to begin to Augustine hearken I pray you diligently and you shall finde him so contrary to the Sacramentaries humor, that whereas they say the Catholikes offend God highly in Idolatry by worshipping Christs body in the blessed Sacrament, whiche by their opinion is nothing but bread, S. Augustine will teach you that they offend God highly which doe not worshippe y<sup>e</sup> same, being in dede the true flesh of him who is both God and man. But you shall heare him selfe speake, and so iudge of the contrarietie of their humors afterward.

His words here translated are written vpon that psalme, wherein the holy prophete David extolling and magnifying y<sup>e</sup> glorie of Christ the Sonne of God, who should come into the world to confound all Idolatrye and superstition, biddeth vs among other things to worshippe his fote-stole, whereby S. Augustine vnderstandeth the Sacrament of the altar, for that therein

therein is cōteyned the true flesh of Christ, which was no lesse inferior vnto his Godhead, then is a foote stole to a man or woman resting their seete thereon. The words of David are, Adorate scabellum pedum eius quoniam sanctum est. Adore ye and worship his foote stole, because it is holy. Now folow the words of S. Augustine.

¶ Consydre brethern what that is which (David) biddeth vs adore. In an other place the Scripture sayeth : The heauen is my seate, and the earth is my foote stole. Doth the Scripture then bidde vs adore the earth, because in an other place it sayeth, the earth is Gods foote stole? And how shall we adore the earth whereas the same scripture plainly saith, ¶ shalt adore thy Lord God? & here it saith adore his foote stole, and to expound vnto me which is that foote stole it saith the earth is his foote stole. Thus I am in great doubt and perplexity. I am afrayed to adore the earth, lest he condemne me who made both heauen & earth. Again I am afrayed not to adore the foote stole of our lord, seing the psalme saith vnto me: Adore his foote stole. I search what is this foote stole, and the scripture telleth me y<sup>e</sup> earth is his foote stole. Being in this doubt I turne my self to Christ: for him I here seek. & I find how that both the earth without impiety  
may

Aug. in  
Psal. 98.

Esa. 66.  
Matt. 5.

Deut. 6.



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may be adored and worshipped, and also  
howe his foteftole without impietie may  
be adored and worshipped.

For he toke earth of earth because flesh  
is of earth, and he toke fleshe of the fleshe  
of the virgin Mary.

Et quia in ipsa carne hic ambulauit, & ipsa  
carnem nobis manducandam ad salutem  
dedit: nemo autem illam carnem manducat  
nisi prius adorauerit, inuentum est quem  
admodum adoretur scabellum pedum Do-  
mini, & non solum non peccemus adoran-  
do, sed peccemus non adorando.

1. And because he walked here on earth in  
that verie same flesh, and gaue vs the ve-  
ry same flesh to eate for our saluation, and  
no man eateth that fleshe onlesse firste he  
adore and worshippe it: it is sounde out  
2. howe suche a foteftole of our Lorde should  
be adored and worshipped, and that we do  
not only not synne in adoringe and wor-  
shippinge it, but that we sinne in not ado-  
ring and not worshipping.

3. But doth fleshe geue life? Our Lorde  
him selfe when he spake in the commen-  
dation of that earth, saied: It is the spi-  
rite that geueth life, the flesh auaileth no-  
thing. Therefore when thou doest bowe  
downe and prostrate thy selfe vnto anke  
(suche) earth, doe not beholde it as earth,  
4. but behold that holy one whose foteftole  
that

that is, whiche thou doest adore and wor-  
 ship, because for his sake thou doest adore  
 and worshipping it. And therefore David ad-  
 ded farther therevnto: Adorate scabellum  
 pedum eius, quoniam sanctum est. Adore  
 and worship his fotestole, because it is ho-  
 ly. who is holie? He, for whose loue thou  
 doest adore and worshipping his fotestole.

And when thou adorest and worshippest  
 him, be not altogether in carnall cogita-  
 tion, and nothinge quickened with that  
 whiche is spirituall. For it is the spirite  
 that geueth life (saith Christe) the fleshe  
 auaideth nothing. But when our Lorde  
 commended this matter, he spake of his  
 fleshe, saying: Onlesse a man eate my fleshe  
 he shall not haue in him life euerlastinge.  
 Certaine of his Disciples were offended  
 thereat euen almost the seuentie, saying:  
 This is an hard talke. who is able to vn-  
 derstand it? and they went theyr way and  
 walked no more with him.

It seemed harde to them that he saied,  
 onlesse a man eate mie fleshe he shall not  
 haue lyfe euerlastinge. They vnderstode  
 it folishlic and thought of it carnally, ima-  
 gining y our Lord would haue cut of some  
 pecces of hys bodie, and haue geuen them,  
 & therfore they cried, this is an hard talke.

They them selues were harde and stiff-  
 necked not the talke. For had they not bene  
 hard

## Testimonies for

5. hard but gentle and meeke, they would  
 haue sayed. he spraketh not this causelesse  
 but for some secret mystery that lyeth hid  
 be therein, they would haue tarped with  
 him humbly, & not haue bene so stubborne:  
 they would haue learned of him y<sup>e</sup> which  
 after they<sup>e</sup> departing other which tarped  
 did learn. For whereas his twelue disci-  
 ples remayned with him the other being  
 departed, they began as it were sorow-  
 fully to tell him of the losse of those which  
 were offended with his wordes, and de-  
 parted backe from thym. but he instructed  
 them saying: it is the spirite that geneth  
 lyfe the flesh anayleth nothing. the wor-  
 des which I haue spoken are spirite and  
 life, vnderstand ye spiritually that I haue  
 spoken. you shall not eate this body  
 which ye see, neither drinke that blood  
 which they that crucifye me shal shed. I  
 haue commended vnto you a certain Sa-  
 crament or mystery, which being spiri-  
 tually vnderstode shal geue you lyfe. And  
 although that must nedes be visibly cele-  
 brated, yet muste it be inuisibely vnder-  
 stode. Extolle & magnify our lord god, and  
 adore his sote stole for it is holy.

Hitherto S. Augustines learned dis-  
 course vppon that verse of the psalme.  
 Nowe consider I pray you howe wel the  
 same agreeth with the Sacramentaries doc-



erine. They say, we eate in the blessed Sacrament a figure only of Chyistes fleshe. 1.  
 S. Augustin saith, Thyst gaue vs the same fleshe to eate for our saluation, wherein he walked on the earth, and which he toke of the blessed virgin. Thei say, no man ought to adore or worship in this Sacrament, Chyistes fleshe and blood. 2.  
 S. Augustin saith no man ought to eate that fleshe, onlesse he firste adore it. They say, we can not chose but synne greuously, and commit idolatrie by geuing any godly honour vnto it. 3.  
 S. Augustin saith, we can not chose but synne if we refuse to adore it. The whiche only saying proueth sufficientlie, that he beleued God to be there vnder the forme of breade truly and really present. For he was not so simple to thinke y a bare peece of breade could be honoured as God without idolatry.

And that he ment suche an honour to be due vnto this blessed Sacrament, not only those wordes of adoration which he vseth so often in this place doe plainly declare, but also that obiection whiche he bringeth out of Scripture against him selfe, saying: Howe can this be true that we must adore his fote stole, seing the Scripture teacheth that God only is to be adored? For onlesse Deut. 6.  
 he ment by that adoringe of Gods fote=

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stole such an adozatiō as is due vnto God only, this place of Deuteronomie maketh nothing to his purpose. And therefore to reconcile all, he proueth that we adoze in the blessed Sacrament which is that focestole, no other thing but God him selfe: for so much as therein is conteyned the true flesh of Christ which being vnited in one person with his Godhead, and being ther truly present together with the Godhead, hath worthely the same honoz done vnto it, which belongeth to God him selfe. And so by adozing this his focestole we do according to that text of Scripture, adoze stil God only and no other. And therefore he repeteth again this adozation and bidderth vs wheresoener we find this kind of earth, that is to say the flesh of Christ in this Sacrament, not to behold it as other cōmon flesh which came of earth, but adoze God therevnto vnited whose flesh it is.

4.  
5. But the Sacramentaries will counsell you in this place to looke only toward the end, and marke diligently those sentences folowing where he writeth that Christ had the Jewes vnderstande his wordes spiritually, and morcouer that Christ ment not by his talke had at Capharnaum, to promise that he would geue that body to be eaten which his Disciples then saw,  
neither

neither that blood to be dronken of them, which they y crucified him should shedde. Of which places as the layed Sacramentaries make great vaunt, so I beseech you also for your more perfitte instruction in the truth hereof and in the falshood of their doctrine, weigh them indifferently, and remembre withall how truly and syncerly I deale with you in this matter, whereas I leaue out no part of the Doctors wordes, although they seeme to make most for our aduersaries. But whether that be so in dede let vs now examine diligently, and you shall see I warrant you, that their great boiste will make in the end but a very small roist.

First I suppose no man will denye but that it is most necessarie, these later wordes of S. Augustine be so vnderstanded, y they be not cleane contrarie to that which he sayed a litle before. For how is it possible that so great a cleaerke and good a man could in, one syde of the lea e and in so hyghe a mysterie of our religion, write contrarie to him selfe? The which one truthe takinge place, what holde can they take of his o her wordes in these places, seemed they neuer so playne for their syde? For a litle before (as you haue alreedy hearde) his owne wordes

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are



## Testimonies for

are founde to make most directly againste them. One sentence must expound, and not destroy and confound the other. If therefore by these later wordes, he ment as the Sacramentaries fondly imagin, that there is in the blessed Sacrament no reall presence of Christs body, but the presence of bread only, whereby we should be warned to feede spiritually by faith on him absent: what meaning shal those wordes before haue, where he saith, Christ gaue vs the same flesh to eate, which he toke of the virgin, and that we muste adoze it also before we presume to eate thereof?

Merely if a man examine them with a simple and sincere iudgment, and wil not to shamefully wrest them, he must needs confesse that they proue S. Augustine to haue beleued the true presence of Christs flesh in the blessed Sacrament. For what thinge can be more truely present vnto vs then that which we receaue into our mouthes and which we doe eate? But he saith in most plaine termes that we doe eate the true flesh of Christ. For we eate that same flesh (saith he) which was taken of the virgin, and whiche we ought first to adoze. Now what thinge is there to be adozed besides God almighty, and the true flesh of humane nature of Iesus Christe, which

S. Aug.  
wordes.  
doe plainly  
proue  
reall pre-  
sence.

is

is ioyned in one person with his Godhead?  
 wherefor if we eate that flesh which was  
 taken of the blessed virgin, and if we adoze  
 that flesh which we eate, it must nedes fol-  
 lowe that we eate the true flesh of Christe,  
 and that the same is by S. Augustines  
 verdit there truely present in the blessed  
 Sacrament, where only we doe properly  
 eate it. Then also ther can be no substance  
 of bread neither present nor eaten, onlesse  
 you will saie that S. Augustine willed vs  
 to commit idolatry and doe that honor of  
 adoration to a peece of bread, which is due  
 vnto God only. But I suppose no Chri-  
 sten harte neither yet the heretike him selfe  
 beareth so litle reuerence to that reuerend  
 father, that he will suffre any such sonde  
 cogitatio entre into his brest. And yet this  
 must the Sacramentaries doe, if they wyl  
 nedes wryng those later wordes of his to  
 proue their false opiniō. For they bring all  
 to such a spiritual sēse, y they leaue vs no-  
 thing to eate besides naked bread, and if S.  
 Augustine meant so, then he did in effecte  
 will vs to commit idolatry. For he sig-  
 nifieth that it is our duety to adoze that  
 which we eate. wherefore we must of force  
 conclude that spirituall vnderstanding of  
 Christs words, which S. Augustine after-  
 ward talketh of, to haue bene far otherwise  
 meat of him the y Sacramentaries do ima-  
 gin.

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Men say commonly that it is an yll glose, which destroyeth the text, & againe that it is an yll byrd which berayeth her owne nest, both which absurdities are committed by them in this place. For they destroy the truth of the former text, by their false glose made vpon the later, and by alleging these words for their opinion, they shamefully betray this their owne nest, buylt with stickes and strawes of sayre wordes falsely vnderstanded. For they make this holy Doctor whom they would so sayne haue on their syde, not only to write contrarie to him selfe, but also to be a starke lyer and a plaine teacher of Idolatrie. Let vs see therefore whether it be not more conuenient so to vnderstand his wordes that he may agree both with him selfe, and the whole Catholike Church, whereof he hath bene reckoned aboue these thousand yeares a sure pillar, rather then by vaine & false gloses to make him contrarye both vnto him selfe & also vnto God.

You must here call to mind that which I haue in one or two places before signified, which is that the Catholike Church so teacheth, and alwayes hath taught the true flesh & blood of Christ to be really present & catē of vs in the blessed Sacrament, y it meaneth not thereby to disalow & exclude al maner of spiritual meaning which  
may



may be made of Chyestes words, or al manner of spirituall eating. But rather alloweth both together. And therefore first of all we are warned by all Catholike preachers and teachers not only to thinke on receauing his pretious body & blood there really present into our mouthes, but principally to regard y<sup>e</sup> we may spiritually therewithall receaue him into our hartes and mindes, by remembryng his great benefites & specially his bitter passion, and by making our soules cleane & pure that they may worthely both receaue & kepe such a treasor. And y<sup>e</sup> Catholike Church admonisheth vs so earnestly of this spirituall receauing, y<sup>e</sup> we are assured y<sup>e</sup> other Sacramental & external kind of receauing y<sup>e</sup> true body into our mouthes vnder y<sup>e</sup> forme of bread, without this, is not only litle to our profite, but also to our great discomfort & condemnation. So it happened to the traytor Judas who receaued doubtlesse into his mouth y<sup>e</sup> same true body of Chyist which y<sup>e</sup> other did, but to his own cofusion, because he was not in spirite well disposed as the other Apostles were, but altogethe r set to mischief and wickednes.

Which truthe as you haue heard before euidently witnessed by S. Chrysostome & S. Cyprian: so therunto those wordes of S. Augustine him selfe do serue mer-

How this  
worde  
spirituall  
is diuers  
wayes  
truly vsed  
concerning  
the blessed  
Sacrament.

## Testimonies for

Aug. in  
Ioan. 6.

neplous well which he writeth vppō the  
bi. of S. Iohn on this wise. He that a-  
bydeth not in Christ, and in whom Christ  
abydeth not, without dout he nether ea-  
teth spirituallly his flesh, nor drinketh his  
blood, although he doe carnally and visi-  
bly presse with his teath the Sacrament of  
the body and blood of Christ: but rather  
he eateth and drinketh the Sacrament of  
so worthy a thyng vnto his own condem-  
natiō, because he being vnclean presumed  
to come vnto the Sacraments of Christ,  
which no man receaueth worthely but he  
which is cleā, of whō it is writē: Blessed are  
the cleane of hart, for they shal see god.

In these wordes you see euidently that  
cōfirmed which I sayd before the church  
generally teacheth. y is to say, how there  
is a spirituall receauing of Christ with  
a pure and cleane cōscience into our har-  
tes, & a corporall oz reall receauing of his  
fleshe vnder the forme of bread into our  
mouthes, & also how this later receauing  
rather hurteth then profiteth, onlesse the  
former be ioyned therewith. I might vp-  
on these playn wordes of S. Augustin cō-  
clude also, that he neuer talketh so spiri-  
tuallly of this blessed Sacrament, that he  
meaneth therby to take away y reall pre-  
sence, as the Sarramentaries imagin. For  
here he cōfelleth that eue the wicked man  
presecth

presseth & toucheth with his teeth y<sup>e</sup> Sacrament of the body of Christ, & eateth the Sacrament of that worthy thing to his damnation, which the good mā eateth to his saluation. So that one thing is eaten of both. whereby the reall presence is evidently proued.

But let vs goe forward and see whether there may be found any other good sense, wherein y<sup>e</sup> Catholike church alloweth this worde spirituall, to be vsed in speaking or wryting of the blessed Sacrament. for sometimes it may be vsed in respect of that meanes by which we doe conueue and apprehend the being of Christs body there. As that is truely sayed to be knowen spirituallly, which is not visible nether perceaued by our senses, but apprehended by fayth, which consisteth only in the spirite and vnderstanding. And according to this meaning the church singeth openly in the feast of this holy sacrament, which is on Corpus Christi day in this wise. *Et si sensus deficit ad firmandū cor syncerum sola fides sufficit*, that is to say: Although al sense fayle, yet to strengthen a pure hart in this matter, fayth alone suffiseth. and so the Church cōfesseth that the truth of this Sacrament is spirituallly apprehended by fayth only. nether doth the same spirituall apprehension di-

minishe



## Testimonies for

minishe any whit the reall presence of Christ his body. No more then the beleuing of God the Sonne to be made true man, doth derogat from the truth of his being true man in dede. But both may stand together very wel, that he was truly & really made man, & bozne of the blessed virgin, and that we doe spiritually & by faith only apprehēd y<sup>e</sup> same. For our sense, and naturall reason can neuer perceauē, either that God could be made man, or that a man could be bozne of a virgin. And so likewise the wordes reall and spirituall are vsed in the blessed Sacrament without any inconuenience. for the true body of Christ is there really present, and apprehēded of vs spiritually by faith.

There is a third true sense also wherin the Church vseth this word spirituall, and that neither in respect of the beleuing neither yet of the receaning, but euen in respect of the reall presence, and being. for although the being of Christes body fleshe and blood in the blessed Sacrament is concerning the substance thereof most true & perfite, yet may it right well be called also spirituall, for so much as it hath not that maner of being here, as it had when he walked on the earth, or when it was stratched on the crosse. But hath here such a miraculous and mysticall being, that

that whereas it is the very same true body, yet it is contained vnder the litle compasse of those formes of bread and wine, and vnder euery part and portion thereof. And so the true and real body of Christ is sayd to be here spirituallly, for so much as it hath here those proprieties which do belong vnto a spirite. neither is it mercie (as S. Damascen writeth) if Christ his holy body had all proprieties of a spirite when he would, seeing the same was conceived by the holy spirite in the virgins wombe, and therefore he practised the same by and by at his first entring in to the world. for he came forth without violating or breaking any of those bandes of her virginity. Also after this sort he entered in amonge his disciples the doores being fast shut. for to doe that thing it belongeth naturally vnto a spirite and not vnto a body, y only body of Christ excepted which was so supernaturally cōcened.

And therefore his disciples were not a litle amased there at, thinking it had bene some ghost. but Christ hauing thus declared y his body now glorified had actually those properties of a spirite, which were before also alwayes in his pōuer, to shew that this notwithstanding the same ceased not to be a true body, proued strait way that he was no spirite, saying: Spiritus car

De fide  
Orth. li.  
4. ca. 14.

Ioan. 20.

Luc. 24.

nē & ossa nō habet sicut me videtis habere.

## Testimonies for

A spirite hath no fleshe and bones as you see me haue. So that you may hereby evidently perceauē how Christs true fleshe and blood may be truly and really present although the maner of his presence be called spirituall, as the maner of his entring in among his disciples was spiritual whē as he entred notwithstanding truly and really. And thus you haue many good senses, in which the spirituall vnderstanding of Christs wordes nothing derogateth from the reall presence of his flesh.

The true  
vnderstan-  
ding of S.  
August.  
wordes.

Now let vs retorne againe to S. Augustine and consider, whether as his former wordes where he speaketh so plainly of adoration due vnto the blessed Sacramēt, doe confirme the reall presence of Christ his body which the Catholikes beleue: so his later wordes also haue not that last spirituall meaning which the Catholikes doe truly teach, rather then y other which the Sacramētaries doe falsly and wrongfully attribute vnto thē. To proue which thing, that argument before mentioned might alone suffice. For by this meanes both those sentences be true, which otherwise are so contrary, that the one quite destroyth the other. But read once more I pray you S. Augustines wordes, & marke vppon what occasion those later of which the Sacramentaries take hold, doe follow.

doth



doth he not speake a litle before of þe stub-  
born Capharnites, and of that grosse ima-  
gination which they conceived vppon  
Christes talke? Doth not he say that they  
imagined his flesh should be cut in pieces  
and so eaten of them like other flesh of the  
shambles?

As Christ therefore sayd vnto them, the  
spirite geueth lyfe, meaning not thereby  
to deny that which he spake before, promi-  
sing to geue his flesh to be eaten, and sayd  
moreouer that the flesh auayleth nothing,  
meaning their fleshly and grosse interpre-  
ting of his wordes, & not þe precious  
fleshe auayled nothing, whiche was the  
price of our redemption, which (as you  
haue heard before in S. Cyrill) quickneth &  
geueth lyfe to the world: So S. Augustin  
to reprove likewise that their grosse and  
butcherly imagination, maketh Christ ex-  
pound his own wordes vnto al such Ca-  
pharnites more plainly, saying: Under-  
stand ye spiritually that I haue spoken.  
you shall not eat this body which ye see,  
nether drinke that blood which they that  
crucifie me shall shed. as who should say,  
be ye not offended o ye stubborn Caphar-  
nites, for that I promise you my flesh to  
eat, and my blood to drinke. ye shall not  
haue it as you haue other meat to feed  
your belies withall, but for a spirituall  
foode

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foode to comfort both your soules and bodies vnto euerlasting life. Neither shall you haue it visibly in the likenesse of flesh as this now is which you see, and as it shalbe streatched on the crosse, but after a more diuine and spirituall maner, vnder another forme, in a Sacrament, and mystery, which your sense shall nothing abhorre. And the eating of my flesh being after this sort spiritually vnderstanded, shall not only not offend, but quicken, make lively, and strengthen, all such as spiritually and deuoutly receaue the same.

This is the true report of S. Augustins meaning, as your selfe may easely perceaue if you confer all his wordes together, the former with those that folow. for a great parte of his talke is wholly directed against the Tapharnites, which neither had any cogitation of a spirituall receiuing of so precious a foode with a pure and cleane conscience, neither of any mystical way how a mans flesh might be geuen in such sorte, that it should not offend the senses, neither would tary with Christ to learn the same of him as the other disciples did, but minding only their bely cheare and grosse imagination, straitway gaue him ouer.

And therefore to confound those and all  
other

other their like S. Augustin declareth right well how neither Christ himself nor the Catholike Church taught by the holy Ghost euer ment so grossely, y we should eate his flesh vnder the same forme in which he walked on the earth, or drinke his blood in that visible forme as it was shed on the crosse, but inuisibly vnder the formes of bread & wine. so that by saying: you shal not eate this body which you see, he denieth not the eating of the same body in substance, but sheweth that we shall not eate it in the same forme as it was then being visible flesh. For he sayd before that Christ gaue vs the same flesh to eate in which he walked on the earth. by which wordes he must nedes mean the same flesh in substance, for the same in outward and visible forme we are sure he gaue not. and therefore consequently these later wordes were he denieth that body to be geuen, must of force be ment of the visible forme only. And the wordes them selues doe plainly imploy the same, for by saying: This which you see he saith in effect, this visible body, or this body after this visible forme and maner. And in speaking likewise of the blood he useth those termes which haue some respect to y<sup>e</sup> outward forme.

And therefore whercas he denyeth  
that



## Testimonies for

that blood to be drunken which they did shed, who crucified him. He meaneth that it is not drunken in that visible forme of blood as it was there shed.

This sense then of S. Augustins words being most true, and so well agreeable both to y<sup>e</sup> which you haue heard before of himselfe in the same place, and to that which the Catholike faith teacheth, I doubt not but you vnderstand how little vantage the Sacramentaries can haue thereby toward the maintenāce of their false opinion. And by this you may learne to iudge of all other like places of the auncient Doctors which they wrongfully endenour to wrest vnto there syde, whensocuer they find any mention made of spirituall receauing, or spirituall presence of Christes body in the blessed Sacrament. As though the Catholikes denyed any of them, or as though that being graunted the reall presence, and true receauing of the same into the mouth were taken away. For so S. Augustine himselfe in an other place speaketh, saying that the body of our Lord entreth into our mouth. If you desire to heare his own words they are these: It hath pleased the holy Ghost, that in the honor of so great a Sacrament, the body of our Lord should entre into the mouth of a Christian man before outward meates. By which wordes he

Epist. 118  
ad Ianua  
rium.

he getteth a reason also why this blessed Sacrament hath ben vsed in the church to be receued allwayes fasting, although the same was not obserued of Christe at the first institution thereof.

And so there is no doctor which talketh of the spirituall receauing, but in the same or some other place or both ( as you haue heard now out of S. Augustine) he witnesseth playnely the reall presence which they impudently deny. but they cannot bring one place out of any doctor wherein he so affirmeth the spirituall presence or spiritual feeding on Christ his fleshe, that he denyeth or despyeth the other as they doe. wherfore let vs, in despite of theyr false doctrin concluding with S. Augustin, ex-  
 6.  
 tolle and magnifi our lord god, and adore his softestole which is the blessed Sacrament of the altar. For it is holy, for it is y<sup>e</sup> holy body of our saviour Jesus Christ, it is the same body in substance, although invisible and vnder the forme of bread, which was borne of the blessed virgin, which walked here on the earth, & was at the last with great tormētes crucified for our sakes, which rose the third day, ascended into heauen, sitteth on the right hand in equall power with god the father, and which shall appeare visibly vnto vs at y<sup>e</sup> dreadfull day of iudgment, whē as he shall

## Testimonies for

to our greate discomfort and confusion be  
ashamed of vs, if we be ashamed or dout to  
confesse him here in the blessed Sacramēt:  
as contrariwise if we acknowledge and con  
fesse him here before men, according to the  
true Catholike faith, he shall appeare to  
our endlesse comfort and blysse.

Now to close vp your stomake, and  
thoroughly to establishe your faith concer  
ning the truth of this heauenly banker, and  
consequently concerninge all other mat  
ters of religion, I will set before you those  
plaine wordes of that other moste holie  
Bishoppe S. Ambrose, whiche alone (as I  
saied before) doe sufficiently declare what  
S. Augustine beliened, for so muche as he  
learned his beliefe of S. Ambrose. For by  
that meanes he reuerenced alwayes both  
him and his doctrine verie muche, as him  
selfe witnesseth where he writeth of S.  
Ambrose these words: Veneror vt patrem,  
in Christo enim Iesu per Euangelium ipse  
me genuit. I reuerence him as a father, for  
he through the Gospell in Christ Iesu be  
gotte me. And therefore to the end you  
should be more perfectly assured of S. Au  
gustins meaning in the place before alle  
ged and in this whole matter, I haue put  
S. Ambrose behinde him, whereas other  
wise he should of right haue bene firste.  
Marke diligently I beseeche you, whether  
be

Contr.  
Iul. pela.  
lib. 1.



he doth not througly agree with y<sup>e</sup>, which you haue hearde before in other, & namelie whether he doth not evidently witnesse what faith that was, which S. Augustine learned of him. That which is here translated is written in the last Chapter of his booke intituled, de ijs qui mysterijs initiantur. The summe also of title of the chapter is this.

**O**f the vertue of the Sacrament of the body & blood of Christ, & the excellency thereof being compared with Manna & the waters of the rocke. It is proued also by many examples that the body of Christ whiche we receaue, is not bread, but that fleshe whiche was borne of the virgine, which was crucified, which was buried.

Amb. de  
ijs qui  
mysterijs  
initiatur.  
ca. vlt.

**C**onsidre now (saith S. Ambrose) whether is better the bread of Angels, or y<sup>e</sup> flesh of Christ which is truly the body of life. That Manna came from heauen, this is aboue heauen: that of heauen, this of the Lorde of the heauens. That if it had bene kept vntil the next day was subiect to corruption, this is altogether incorruptible. And whosoeuer tasteth it denoutye, he shall not possibly feele corruption. water flowed to the Jewes out of a rocke, blood floweth to thee out of Christe. water sanctified them for an houre, blood washeth thee for ever. The Jewe dranke, and yet

As y

thir

## Testimonies for

thirsteth, thou hauing once dronke causest thirst no more.

2. Furthermore that was in a shadowe, this is in truth. If that whiche thou wondrest at is a shadowe, howe greate a thing is this at the shadowe whereof thou doest wondre? and that the same is a shadowe which was done in the tyme of those forefathers hearken to S. Paule who saith:  
 1, Cor, 10 They dranke of the rocke folowing them, and that rocke was Christe. And againe,  
 But God was not pleased in many of the, for they were ouerthrowen in the wilderness, and these thinges were done in figure of vs. Thou haste knowen thinges of greater price and excellency. For the light is better then a shadowe, The truth better then a figure, and the body of our creator and maker muche better then Manna from heauen.

4. But perchaunce you wil say, I see another thing with my eyes, howe then doe you tel me that I receaue the body of Christ? This then remayneth yet by vs to be proved. How manie examples therefore doe we vse, to shew that this is not that which nature formed, but that whiche benediction consecrated, and that the power of benediction is greater then the power of nature, for so muche as through benediction

tion nature it selfe is changed?

Exod. 9.

Moyles held in his hand a rodde, he cast  
the same forth and it was made a serpent,  
Againe he tooke vp the Serpente by the  
taile, and the same returned to the nature  
of a rodde. You see then by the grace ge-  
uen to that Prophete, that nature both in  
the rodde and serpent was twise changed.

The riuers of Egiphte ranne of cleane and  
pure water. Blood sodenly brake out from  
the springes and fontaines. There was no  
drinke to be had out of the riuers, and at  
the Prophetes prayers the blood of the  
riuers ceased, the nature of water retur-  
ned.

Ibid.

The Hebrewes were compassed in round  
about,losed on one side by the Egyptiās,  
& shut vp on the other side by reason of the  
sea. Moyles lifted vp his rodde, the water  
diuided it selfe, and congeled together on  
eche side like walles, and a fote path ap-  
pered through the middest of the waters.  
Jordan turned backe, and contrary to na-  
ture retired thither where his first spring  
is. Is it not then manifest that the nature  
both of the sea wanes, and course of the ri-  
uers hath bene changed?

Exod. 14.

Iosue 3.

The people of our Forefathers thirsted.  
Moyles touched the rocke, and forthwith  
out of the rocke flowed water. Did not  
grace here worke besydes nature, that a

Exod. 17

As in rock



## Testimonies for

„ rocke should send forth water which na-  
 „ turally it had not ? The water Marath  
 „ was so bitter that the thyrsty people could  
 „ not drinke thereof. Moyses cast woode in  
 „ to the water, and the nature of the water  
 „ lost strapte way that bitternesse, which by  
 „ grace powred therupō was quickly tem-  
 „ pered .

„ Under Heliseus the Prophete an axe  
 „ fell from the helpe out of one of the son-  
 „ nes of the Prophetes handes, and sanke  
 „ vnderneath the water : he that had lost the  
 „ iron of his axe besought Heliseus, & Heli-  
 „ seus put the woodde in to the water, and  
 „ the iron swemmed vp. And we acknow-  
 „ lege this also to haue ben brought to pas-  
 „ se besides the course of nature . for iron in  
 „ his kind is more heauie then the liquor of  
 „ water. Thus therfor doe we not perceaue  
 „ that grace is of greater power thē nature  
 „ and yet hytherto we haue mentioned that  
 „ grace only, which was geuen by the bene-  
 „ diction of Prophetes.

6. „ And if the blessing of man hath so much  
 „ preuayled y it hath changed nature, what  
 „ say we to the diuine consecration it selfe,  
 „ where the very words of our Lord & Sa-  
 „ uiour doe worke ? For this Sacrament  
 „ which thou receauest is made by Christs  
 „ owne wordes. If Elias wordes were of  
 „ such

such foice that they brought fyre down fro  
 heauen: shall not the wordes of Christ be  
 able to change the kindes or natures of  
 elementes? Thow hast readen of the  
 workes of the whole worlde that he sayed  
 the worde and all thinges were made, he  
 commaunded, and they were created. The  
 worde then of Christ which could of no-  
 thing make that, which befoze was not,  
 can it not change those thinges which are  
 alredy existent, in to that thing which be-  
 fore they were not? For it is not a lesse  
 thing, to geue new natures vnto thinges  
 then to change natures. but what vse we  
 argumentes? Let vs vse his own exam-  
 ples, and let vs confirme the truth of this  
 mystery by the example of his incarna-  
 tion.

When our Lorde Jesus was borne of  
 Mary, was there euer befoze seen any such  
 course of nature? If we seeke the common  
 orde of nature, a woman is wont to con-  
 ceine by the company of a man. It ap-  
 peareth therefore euidently that the vir-  
 gin conceived besydes the orde of na-  
 ture, and this bodye which wee doe  
 make or consecrate, is that which came  
 of the virgin. Why then seekest thou here  
 a naturall orde in the bodye of Christ,  
 whereas our Lorde Jesus him selfe was  
 besides the orde of nature borne of the

Ala iij

vir-

7.

8.

## Testimonies for

9. virgin? It is truely the very true flesh of  
 Christ which was crucified, which was  
 buried: and therfor this is verely the Sa-  
 Matt. 26. crament of that flesh. Our lord Iesus him-  
 self crieth, this is my body. Before the  
 benediction of those heavenly wordes a  
 nother kinde of nature is named, after co-  
 secration the body is signified or mentio-  
 10. ned. He him self calleth it his blood, before  
 consecration it is named another thing,  
 after consecration it is called blood. And  
 thou sayest therevnto, Amen, that is to  
 say, it is trew. Let thy inward mynd con-  
 fesse that, which thy mouth speaketh, and  
 let thy affection thinke that whiche thy  
 speech soundeth. ¶

This much out of S. Ambrose who if  
 he hath not declared his mind to haue ben  
 plaine contrary to that, whiche the Sacra-  
 mentaries do teach, and altogether agreea-  
 ble to that which the Catholikes beliene,  
 then sayn woulde I learne howe a man  
 might utter his minde plainly. First he  
 proueth as you haue heard before in other  
 how far thys Sacrament beinge the tru-  
 eth passeth those figures and shadowes  
 of the old law, by which it was foresigni-  
 fied. For Anna (sayeth he) was called the  
 bread of Angels, but this is the fleshe of  
 Christ. That came fro heaue, this is y<sup>e</sup> Lord  
 hymselfe who is aboue all heauens, that  
 was



was corruptible, this endureth for ever. Aske therefore of the Sacramentaries, if it be a naked figure, how chauce S. Ambrose calleth it the flesh of Christ, or lord of heauen? and if it continue still bread, how it dureth for ever incorruptible? what nede I note vnto you how much that confirmeth the Catholike sayth where he byddeth vs conceiue what a miracle this is, by that the shadow thereof is wonderful, whereas that which the Sacramentaries make of it is nothing so much wonderfull as Maana, or any of the least shadowes mentioned in the old law: But marke a litle after how in comparing this tructh with those shadowes he calleth it the body of our maker. For besides that the same maketh plainly against the Sacramentaries, it proueth also that phrase which our good forefathers vsed in calling the blessed Sacrament theyr maker, to haue ben of no smal antiquity but receiued together with the true faith wherevpon it was grounded enen from the primitive Church.

Note also immediatly how this holy Father putteth forth that most common obiection of the new bytheren, and answereth to it him self. For say they not commonly after this sorte? we see breade, we tast bread, we seale bread, our senses find there

2.

3.

4.

## Testimonies for

there all the accidents of bread, how can it then be the body of Christ? Unto which sensual and carnall argumēt **S.** Ambrose making answer rekeneth by a great nōbre of miracles out of y<sup>e</sup> old testamēt wrought by the Prophetes: and at length concludeth, that seing their benediction was able to change the nature of things, much more the words of Christ in the consecration of this Sacrament, doth cōtrariē to al course of nature & iudgemēt of the senses, change the nature of bread into the nature of his true body.

**S.** And note by the way before he come to those examples that notable place; where he saierh moste directly againste the Sacramentaries, that this which is in the blessed Sacrament is not that which nature formed, but that which benediction consecrated. for the wordes of consecratiō name vnto vs nothinge but the body of Christ. And by the naturall substance of wheat whereof it is made we learne that it is naturally bread. if then y<sup>e</sup> benediction being of greater power as **S.** Ambrose saierh, overcometh nature so that it is no more that which nature formed, then it is no more bread but the body of Christ, and they contrariwise must nedes lye which saye it is styll playnelie bread and not the body

bodye of Christe. And likewise the Lutherans which would haue it to be bothe true bread and the true body. Note farther that if the Prophetes changed the nature of thinges as it is proued by many exam-  
 ples: the wordes of Christ much more doe worke a change of nature in this diuine mysterie. And if the nature be changed, what other nature can be ment besides the substance of bread, for the outward formes we see are not changed, and wherunto should this change be made; but into the substance of Christ his body mentioned in the wordes of consecratio, which do worke this miraculous change?

A few lines after he compareth the workinge of Christes wordes in this blessed Sacrament to y great worke of the creation of the worlde whiche was brought to passe by lyke meanes. and he reasoneth after this sort. It is not a lesse thing but rather a greater miracle to make somewhat of nothing then to change some one thing into an other, but God by the vertue of his worde made not somewhat onlie, but the whole worlde of nothings, & by vertue thereof the Sonne yet continual-  
 lie shyneth, and all other creatures euen to this daye haue theyr being: how can we choose therefore but belene, that the  
 same



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same worde of the same God should bring  
 y to passe which is not altogether so great  
 a miracle, that is, to change one nature in-  
 to an other, the nature of bread into the  
 nature of his body? And what absurditie  
 is it that these wordes once spoken by him  
 should worke that effect euen to the end of  
 the world, seing those wordes by which he  
 created lyght and other thinges in the be-  
 ginning of the world, haue euer synce had  
 they true and perfite working.

But note diligently I pray you, that  
 sentence whiche conteineth this whole ar-  
 gument and where he demaundeth whether  
 the worde of God which of nothing made  
 somewhat, can not change one thing that  
 is alredie made into an other. for although  
 the same proueth as you see mooste plainly  
 that S. Ambrose ment a true change to  
 be wrought in the blessed Sacramente by  
 the almighty word, yet some Sacramen-  
 taries haue alleged an other like sentence  
 out of this doctor, hauing altogether the  
 same sense and in manner the same words  
 also, to proue that ther is no change at al,  
 but the nature of bread continually remay-  
 ning. I will not now stay to dispute after  
 what manner they doe wreste the words,  
 for so much as the same is perfittly hande-  
 led in the answer lately made to the Apo-  
 logie. Let it be sufficiēt for me to haue war-  
 ned

ned you only of this impudency which I am sure is practised, that your self beinge more euersant among them, if perchance hereafter you shal happē to heare of y same, you may readinge together this whole discourse, be able more easely to espye theyr falshood.

You may worthely note also that place where this holy doctor laying all other argumentes asyde prouethe this great miracle which is wrought in the Sacrament by the miraculous incarnatiō which was of the blessed virgin without seed of man: geuinge you thereby that leasson whiche you haue now often heard, howe you shall answer al suche as by natural reason and by theyr outward senses goe about to discusse this veritie, for the same body is here miraculously present, which was miraculously conceived of the blessed virgin. And that body is as wel able to remayne wholly vnder the form of bread contrarie to the course of nature, as to be conceived aboue nature without the seed of man. Note also that he maketh no difference betwen that body which was crucified and that which is in the Sacrament, but rather argueth y because the true flesh of Christ suffered & was buried, therefore the same muste be here truly present.

Last of al beare wel away y he writeth  
one

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one name to haue ben geuen to these my-  
steries before the consecration and an other  
name after consecration. For the change  
of names (which are commonly geuen ac-  
cordinge to the nature of thinges) impo-  
teth also the chage of the things them sel-  
ues. And S. Ambrose him selfe sayeth that  
as Christ called these mysteries after con-  
secration his body and blood, so the who-  
le church was wbt by the word Amen, to  
witnesse that they beleined the same to be  
most true. & therefore he exhorteth euery  
Christen man to belicue that in harte vn-  
faynedly which these wordes plainly doe  
sound. By which few wordes the Sacra-  
mentaries saythlesse doctrine is vterly  
confounded. for if ther lay hide any tropi-  
call or figuratiue speech in these wordes  
of Christ, This is my body, S. Ambrose  
would neuer haue willed vs to belicue y  
sence to be true which they doe plainly by  
their sounde expresse & signifie, but would  
him selfe rather haue expounded the ma-  
ner & phrase of speech which were in them  
vled. for a metaphoriall or tropicall speech  
hath commonly an other diuerse meaning  
from that which the wordes literally doe  
imporre. as when Christ called his father  
a husband man, and him selfe a rocke. for  
he nether ment thereby that him self was  
a material rocke, as the worde soundeth,



nor that his father was a common farmer  
 or tiller of the ground. But here S. Am-  
 brose plainly declareth, that we must take  
 the wordes of the blessed Sacrament euen  
 as they sounde in our eares, and are pro-  
 nounced by our mouthes. I report me  
 therefore to all indifferent eares, whether  
 those wordes This is my body, doe sounde  
 any other thing, then that the same whiche  
 was then in Christes handes, was his  
 body, whether any parte of them maketh  
 any mention of bread or figure. And seeing  
 they doe not, let vs conclude with the S.  
 Ambrose and beleue hartely with y<sup>e</sup> whole  
 Catholike Church that which these wordes  
 without any farther wresting doe signifie  
 most plainly. And if any other doctor be-  
 fore hath seemed any thing obscure,  
 let the plainesse and perspicuity  
 which S. Ambrose hath vsed  
 in this whole discourse  
 perfectly recompence  
 the same



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### The Conclusion

**I**f remaineth now that you weigh diligently with your self, which side is more worthy credite, that which hath the consent not only of the foure Euangelistes, and the blessed Apostle S. Paul uttering in so plain wordes the meaning of our sauiour, but also of these auncient Greeke & Latin doctors, agreeing in one exposition thereupon: or els that other side and sect which by new found gloses doth both misconstre the plaine wordes of holy scripture, and utterly ouerthrow that uniform interpretation of the auncient doctors. you must weygh I say, and put in one balance the auncient faith of these holy & learned fathers whiche liued al so far within the compasse of the first six hundred yeres, that the yongest of them was wel nigh xij hundred yere before our dayes: & in the other balance set this new fangled doctrine, which is not yet half one hundred yere old. And although wicliffe and Berengarius be named for their Apostles, neither of the reacheth yet to very many hundreds: and besides that, they were both in their life time condemned for blasphemous heretikes. And Berengarius the elder of the two openly also recanted his heresie. So that if antiquity deserueth any whit to be credited

credited in this matter, which dependeth so much vpon antiquity, you may easely iudge which balance is the lyghter, and which doctrine is more foliſhe.

But if you adde herevnto alſo the conſent of theſe auncient fathers on the one ſide, and the diſcorde which is among the new brethren in this very matter of y<sup>e</sup> bleſſed ſacramēt on the other ſide, this might eaſely by it ſelfe declare their ſyde to be as light, as a thing of naught. For as they are far wyde from the true Catholike faith and altogether diſagreing from thoſe ho-ly fathers, ſo they can not by any meanes agree amonge them ſelues. This matter is ſo euident that they them ſelues cannot deny it, although ſome of them would ſayne diſſemble and kepe it ſecret if it were poſſible. For beſides that many vaine meetings haue bene ſolemnly appointed in Germany to bring the Lutherans and Zuinglians at one in this matter, vehement and ernest bookes are dayly ſet forth of one ſect againſt the other, euidently declaring this diſcorde. And who ſoever tra-uayleth through Germany ſhal find, that the Lutheran hateth continually the Zuinglian and Caluiſt as a moſt deadly enemy. But my purpoſe hath not bene to declare the manifold diſagreing which is betwene them in this chief point, only I haue

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endowed to shew you how wel auncient Doctors agree with that Catholike faith which hath ben alwayes taught of the Catholikes, & which they at this day all impugne, & in doing the same I haue sometimes noted vnto you specially y<sup>e</sup> falshode of that opinion which our Englishe Zuinglians or Caluinistes teach. And therefore I wil not at this present labor any farther to rype vp their discordes & dissensions, especially whereas they are so amply described by others. Only let it suffice you in weyghing thys matter to vnderstand y<sup>e</sup> there is in dede such discord among them, & conside withall how litle our Englishe gospellers agree with that, which those auncient Fathers before alleged do teach you. whose auctority if they therefore impudently deny, then you ought most of all to vse this balance, and withall you may thinke howe litle credite they deserue, which so arrogantly & proudly goe about to discredit such auncient & holy writers.

And if they doe nolesse impudently challenge them to be on their syde, then may you by these fewe testimonies discover their false dealinge in this so principall a matter of Christen religion, and thereby take iust occasion to discredit the whole table of all other their false opinions and heresies. For although in dede they entred nothing more then to preferre the imagi-

nations and fanfies of their own braynes  
before all expositions which haue bene  
made synce the Apostles dayes, yet they  
are loth in wordes openly to professe this  
so great and manifest an arrogance, least  
by so doinge, the world should quickly  
espie their wickednes. And euen so the  
wicked Jewes feared a long tyme to vtter  
their malice conceined against Christ, least  
they should thereby haue fallen into the  
displeasure of the people & lost their owne  
credite. But as that malyce of the Jewes  
after they had once gotten the multitude  
on their syde did openly breake furth and  
betrayed it selfe, by putting Christ to that  
most shamefull and opprobrious death: so  
doubtlesse the pride of these men, had they  
y multitude somewhat more on their side,  
would not long lye cloked & couered vn-  
der that reuerence which certein of the pre-  
sents vnto y auncient Doctors, but would  
opely shew it self by denying al antiquity  
y maketh against the, as some alreedy haue  
most impudently begonne to make a ready  
parheway therevnto. And for this cause I  
warne you befoze had not only how sha-  
mefully they abuse y people, which would  
make me beliene y doctors make for their  
side wheras in dede they are (as you haue  
heard) so cleane contrari against the: but al-  
so to prouide for such which in consideration

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of preferring their owne heresye will br-  
terly refuse to be tried by the auncient do-  
ctors, for such I say as will chalenge to  
them selues more auctority now in their  
life time, then that is which hath bene ge-  
uen to the holy Fathers by the consent of  
so many nations, many hundred yeres to-  
gether, euer sence the time of their death.  
then the which arrogance what can be  
greater, or more impudent?

If a man which had studied the lawes a  
hossen or twentie yeres, would in compa-  
ring himself with a nother of equall stan-  
ding, by his own verdict prefer himselfe, &  
say the other knew nothing of the true  
meaning of the lawes, but that only to be  
true which himselfe affirmed, should he not  
trow you seeme very arrogāt and folishe?  
But what if the same lawier which he de-  
spised had bene of twentie yeres more con-  
tinuāce? what if he had a great deale more  
practise, both by reason of his yeres, & offi-  
ces? what if besides al this y whole realme  
accounted him for a man of singular great  
learning & iudgment, & none to be compa-  
red with him? should he seeme worthy  
commēdation which in such a case would  
goe about to prefer himselfe before such an  
Auncient, & set his own opinion before y  
iudgment of so many? But let vs goe yet  
one degre farther, what if that man to who  
the com-



the comparison is made were not aline at one time with the other, but dead many yeres before? what if he liued within a litle of those, which ether them selues were the lawmakers, or such as knew most perfectly the mind of the Lawmaker? what if in those dayes whilest he liued he was accounted for a singular wel learned iudge, & afterward continually was of his posterity generally receaued as a true interpreter of the lawes, & his sentēce in all cases most commonly folowed? what shuld be thought of y<sup>e</sup> lawier which in this case, in his owne lyfe time, would himself preferre his owne fanlie before such an auncient and wel ap-  
pioned iudges sentence? should ther be any degree of impudence, or any kinde of arrogancy, in which himself ought not wo-  
thely to be preferred?

And what other thing doe these new Di-  
uines and late vpstart Gospellers, which  
doe not only preferre them selues before  
their equals & elders of this age, but also  
before the auncient Fathers & doctors of  
the Church, which receiued that sense of  
holy Scripture, which they deliuer vs in  
their writings, fro the Apostles and their  
successours, which haue so many ages to-  
gether bene generally receaued & allowed  
for the true interpreters of gods worde,  
not in on or two realmes, but throughout  
Bb iiij all.

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all Christendom: what other thing I say  
doe they which thus contemne these men,  
but endenour to set forth vnto the world  
their excessive pride, & as it were strue for  
the best game, where presumptuous brag-  
ging is rewarded: which crime as it is in al  
men which professe any kind of learning  
much to be detested and abhorred, so in stu-  
dients of diuinity & those which professe  
knowlege of gods holy word, it is in dede  
most fylthy and abhominable. For besides  
a thousand other absurdities which are co-  
mitted in this case, they proue them selues  
therby altogether ignorant of that, where-  
of they make so great bragges. dicentes  
enim se esse sapientes, stulti tacti sunt. For  
(as S. Paul saith) whiles they call them  
wise & wel learned, they become in dede  
foles. Again wheras we know humility  
to be the chief & only meanes to attain the  
grace of the true vnderstanding & know-  
lege of Gods law, they must nedes be far-  
thest of from it who in y same very studie  
declare such a manifest and open pride.  
which thing as they doe, which opely de-  
ny the auctority of the Doctors: so those  
other also perfoyme it in effect, who prete-  
ding to allow them, doe teach that openly  
which is contrary to their doctrine.

But let vs lay a side for a while the au-  
tignity of those auncient fathers together  
with the presumptuous unpudẽce of those

which contemne them. let vs not vrge the same any more, being a sufficient argumēt of it self to moue any reasonable person to forsake their wicked doctrine. But let vs confidre a litle, whether if we respect these later ages only, which haue passed betwene, syuce these holy doctozs liued, or this very age in which we now presently doe liue, there be any iust occasion to preferre their false doctrine before y true Catholike religion. If there were no more at this day to be sayd for the Catholike faith then can be sayd for their side, if we had at this present but so many well learned and vertuous Catholikes, as they can shew ciuile Protestants; if ther were in Christendō but so many good Catholike Bishops as ther are amongst the Superintēdents of all sortes, were not this alone a sufficient cause to moue any one of discretion to stagger and doubt, before he yelded to their innouations?

Might you not worthely reason to your self on this wise? If these haue studied scriptures, the Catholikes also are not ignorant of them: if some of these men liue ciuilly leading a moral vertuous good life, some of the Catholikes are not therein one ace behind them: if they chalenge to themselves a special prerogative in vnderstanding holy scripture, y Catholikes may for

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their



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their good conuersion, and humbleness of spirit, be thought to haue the assistance of the holy ghost as much as they or more, although they take not thereof so much. were not this consideration I say enough to make any reasonable man looke twice before he changed once his old religion wherein he was Christened, for they? new? And yet in making this comparison I take those Catholics only, which are at this present equall with them as well in age, learninge, and ciuil life, as all other matters that belong to the commendation of a good religion, omitting y great vantage which might be taken of the Catholics grane and sage hoare heaces, of their deepe knowledge in Diuinitie, and excellency in godly life. wherein they so far excell those of the other syde, that there is in dede no comparison to be made.

He that will more at large consider the truth hereof, neede nomore but first cal to mind those which himself knoweth at home in his owne country where this new religion hath so much preuayled & if he fynd the same true there (as there is no doubt but he shall, if he be not ouer much partial) how much more is the same generally true speaking of all Christendom, where ther are so many whole countreyes, Ilandes, Dominions and territories, which

which haue not yelded one iote to their new fangled doctrine? If France & Germany, where y<sup>e</sup> Protestantes haue so much swarmed, can geue them yet two for one able to match them in all good qualities befoze mentioned, and beysides, a great numbre far excelling them (as it may evidently appeare to those, which trauell the countries, or but reade the bookes which are set forth on both sydes) how much more ought he to be perswaded herein, if he adioyne therevnto the graue and auncient fathers, the learned Diuines, and holy vertuous men, which are in the rest of Christendome?

And he that requireth yet farther matter to discourse herevpon, let him thinke but on the last most worthy general Councel, in which there were present two hundred and two graue and reuered Bishops, besydes a great numbre of other learned Prelates, and yet few to speake of, out of France or Germany, for that it was necessarie for them to kepe the wolves out of their foldes at home. And then let him gesse what a number of other rare learned and vertuous men are like to be found in al other cōtries vnder those good Bishops where neither religious houses are pluckt down, nor collegiat churches spoiled, nor vniuersities any whit decayed. And this

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much

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much is sayd briefly to helpe his memorie only, who listeth to discourse farther herein.

But now let all be equall, let there be no better lyuing nor better learned men, nor more in numbre this day alive in one syde, then in the other. Let vs suppose also such a matter to be called in controuerisie the truth whereof dependeth not so much ether vppon life or learning of men this day alive, as vpon the true meaning of some singular Legacie geuen many hundred yeres synce in a last will or Testament, and to vnderstand what was at the first beginning, among those which were present at the will making, or liued in the yeres next folowinge, the common receaued opinion thereof. If this case were put forth in some temporall matter, as to vnderstand to whiche inheritour suche a Lordshipp or piece of ground belonged, or whether through such a fyeld any lawfull hygge way hath bene of old tyme vsed: then I am well assured, notwithstanding both the parties which strived were of like honestie and learning, yea although the truer syde did not only not excell, but also were inferiour in those pointes, yet the Jury would take that information for most true, which were geuen



men by the eldest of the Parishes.

Our controuerſie at this preſent is, not of a piece of ground or Lordſhipp, but of our Sauour Jeſus Chriſt himſelfe, who is Lord of the whole earth. And that whether by his laſt will and Teſtament we really and rightly, receaue and poſſeſſe, his precious body and blood, vnder the formes of bread and wine in the bleſſed Sacrament of the altar, or no.

Alſo whether this faith hath bene of old tyme alwayes receaued, for the common hyghe waye for Chriſtian men to walke in, and to bring them ſafely through this vale of myſerie vnto the heauenly Paradife.

Now ſhall we not ſuffre that kinde of prooſe in this ſo weighty a matter to take place, which in matters of leſſe importance ſhould preuaile? Nay I ſhould ſaye rather, ſhall we admiſſe in this controuerſie, on which dependeth our euerlaſtinge ſaluation or damnation, the raſh ſentence of a few yong lyghtbraines, which in a matter of temporall goodes euery man (eſpecially ſeing on the other ſyde graue teſtimonies of wiſe and eldery men) would vtterly contemne and ſette at naught? For what thinge els doe they, who forſaking that ſayth,  
which

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which the elder men of this age witness  
to have bene generally receaved & taught  
long before our dayes, doe embrace these  
new mens new fangled opinions?

There are very few or none at all I sup-  
pose of yeres of discretion, but can testifie  
if they will, that of their elder parents &  
kynnsfolke they learned a contrarie faith to  
that which these men now teache concer-  
ning the blessed Sacrament. And if you  
enquire of the most aged men which are  
now alive not in one Parish but through  
out all the Parishes of Christendome, you  
shall fynd them (I warrant you) in hart  
Catholikes, or such at the least wise as can  
testifie, y<sup>e</sup> neither their fathers nor graund-  
fathers were any Sacramentaries. So  
that if we graunted them to be equal both  
in vertue and learning, yet of this vantage  
we are most assured, that both the aged mē  
of this tyme, and the whole age last be-  
fore, or rather many whole ages one be-  
fore the other, shall wholly cōdemne them.  
which reason I see not why it should not  
in this matter be much regarded, seing in  
other matters where the case is like, the  
same only overcometh.

But they will reply perchance & say,  
as they are wont commonly, that old men  
doe easely dote, and that our late forefas-  
thers were all generally through their su-  
perstition

perstition & Idolatry in great blindnesse,  
and errour. Which thing as it is more easy  
for them to affirme then to prone, so it is  
in dede most false, and plainly against the  
promise of God made vnto his welbelo-  
ued spouse the Church. For whereas he  
promised to assist the same with his holy  
spirite vnto the end of the world, and to  
teach it all truth, what assistance of the ho-  
ly Ghost, or what reaching of truthe had  
this bene, if a false religion should gene-  
rally haue bene taught & receued through-  
out all Christen dominions? And if there  
were any truth at all remayning, should  
that haue bene such as was kept in some  
one or two mens brestes only, and they  
also such kind of men as generally were  
taken of the Church, for false lying here-  
tiques? God did neuer halfe so much for-  
sake the Jewes toward Synagog, which  
neither was at any tyme halfe so great in  
multitude of people, nor had any such  
great promise made vnto it. For the  
Jewes had fro tyme to tyme either some  
true Prophete, or some other good man,  
which openly warned them of their Ido-  
latry and other vices. Neither is it to  
be thought, but a numbre of them also  
thereby repented and forsoke their Ido-  
latry. And often tymes God raysed vp  
good Kinges such as Dauid, Ezechias,  
and



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and Josias were, which wholly gave eare unto the true Prophetes and were diligent in extirping false religion and in setting forth the syncrete worshipping of God. Now what good Prince can the Protestantes name, which in our forefathers dayes embraced their religion, or what numbre of people which thought well of their doctrine?

**That our** those stubborn Jewes to commit at any  
**Catholike** tyme that horrible synne of Idolatry, but  
**forefa-** he speedely chastened them with some  
**thers did** great and euident plague, vntill such tyme  
**not comit** as they had acknowledged their fault, and  
**Idolatry.** returned vnto him. So much detested he  
always that synne in those specially which  
had professed to serue him. And shall we  
thinke that he would haue permitted this  
congregation of the Gentils, vnto which  
he hath shewed so many prerogatives of  
loue, not only to commit Idolatry openly,  
but also to prolesse it generally so many  
hundred yeres together? Shall we be  
persuaded that the holy hill of Sion, that  
is to say, the holy Catholike Church gathered  
both of Jewes and Gentils, the  
**Psal. 86.** gates whereof (as Dauid sayeth) God  
loueth more then all the Tabernacles of  
Jacob, should haue bene in such an horrible

rible blindnesse so long together, as the Sacramentaries blasphemously reporte, that it should haue worshipped that for God, which were in dede and in substance no better then bare wheaten bread & common wine?

By this meanes our forefathers should not only haue far passed the Jewes in wickednesse, but (which is most detestable) should by their Christiannic haue fallen into a more grosse and vile kind of Idolatrie, then was committed by their auncesters the Heathen and Pagan infidels.

For we reade that they in their greatest blyndnesse worshipped yet diuerse kind of liuing beastes, and some also the Moone and Sonne, or some of the other starres, all which are far more worthy creatures, and haue much more likenesse with God then a pease of bread, which is not of it selfe properly a naturally thing, but is made artificially, and that of corne, a creature although very necessarie for the sustenance of man, yet in dignitie much inferiour to euery lyuing beast, be it the verie least worme that crepeth on the ground.

Also the wiser sort of Pagans, as y<sup>e</sup> Grecians & Romans vnder whose iurisdiction

our

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our Ile of Britany was, when it first receaued the faith of Christ) vsed not altogether so grosse an Idolatry as that of beastes was, but chose vnto them for Gods certain men which had bene in tymes past valiaunt princes and rulers vpon y<sup>e</sup> earth, as Saturne, Iuppiter, Hercules, Romulus, with other such like. Yea and the wyser sorte amongst them also, such as Socrates, Plato, Aristotle, and Cicero were, did not acknowledge these for true Goddes nether, but founde out by theyr philosophy and naturall discourse, that there was one moste symple and pure substance far surmounting the grossnes of mans nature, which was the true God, the supreme motor & gouernour of al the world. And shal we thinke that Christe who came specially to destroy the false Goddes of the Gentils, and to geue lyghte to them whiche late in darkenes, would suffer his people at any tyme to become generally more ignorant in worshipping of God, not only then the hethen Philosophers & Pagan Romans, but also to excede therein the most barbarous and rude people that euer was?

Shal we imagin y<sup>e</sup> our good forefathers which were al regenerat in baptisme, and receaued thereby the vnspeakeable gyftes and graces of the holy Ghost, and were  
after=



afterward confirmed and strengthened in them by the Sacrament of confirmation, of which many were not only wel learned and all the dayes of theyr lyfe conuersant in reading, and preching Gods word: but led also a merueilous vertuous lyfe allwayes in the feare of God, and loue of theyr neighbor: can we, I say, imagine that these men all this notwithstandinge continued all theyr lyfe longe in a more horrible and shameful Idolatry, then euer the blynd Egyptians committed in worshipping theyr Idoll Apis, or any other heathen Pagans, which adored Ceres and Bacchus: For these also are properly the names of those which were thought fytte to haue inuented the sowing of corne and the planring of the vine, so that by these names they honored those persons, and not the creatures of bread and wine. Neither doe I read that euer any barbarous nation was so fonde or folysh. And yet all Chriſten men of these later ages, among whome we are assured the most ignorant and symplest soule knew more of the true worshippige of God, then the beste learned Heathen Philosopher that euer was, did by these staunderous Sacramentaries iudgemēt manie hundred yeres together, committe this grosse and detestable Idolatrye.

Cc

Cham

## Testimonies for

Gen. 9.

Cham that wicked childe was together with his offspring cursed of God, for that finding his father dronke and his priuities discovered, he laughed and scorned thereat, neither woulde goe about with his other good brethren to hyde and couer them. But what shall we say of these cursed and wicked children of our dayes, which do not only scozne their forefathers both spirituall and temporall, neither only not endeouour to hyde their turpitude if any happen to appeare, but seeke all meanes possible to amplify and set forth their faults to the world in the most spitefull manner that can be deuised? And for lacke of matter sufficient for their malice, they faile not to forge millions of fayned fables to bring vpon them greater shame and infamie. yea and whercas they find many of them in dede to haue bene very sobre and vertuous to their liues end, so that there is no doubt but thousandes are blessed Sainctes in heauen, they preache and teache in effect no other thing but that they were generally all moze then sow dronke, in the most detestable and grosse Idolatry that euer was: And therefore must nedes be now consequently browned lower then the Mahometical Turkes and faithlesse Pagans in the deepest pit of

of euertlasting damnation.

Truly if Cham was cursed for laughing at his Father, being in dede dronke with the wine of the grape which he had planted, they are a thousand tymes more cursed, who vnterly and wrongfully condemne their fathers and granndfathers of that spirituall dronknesse of Idolatrie, which before the face of God is a thousand fold more haynous, then that other which Noe committed.

But herein the iust indgement of God doth mercifulously appeare, who suffereth them falsly to accuse their forefathers of such a grosse and drunken vice, to the end it should more manifestly appeare vnto the world, how they them selues are altogether cupshotten and overladen with the poysoned draughtes of heresie, and false doctrine, which they haue learned of those wicked Apostates and drouly Tollerators of Germanye. For were they them selues sobre and in their right wittes, they would neuer haue layed that to their forefathers charge, the contrarie whereof is so plainly proued by Scripture it selfe.

How many places haue we there in whiche playne mention is made of the

It is

pure



## Testimonies for

Malac. 10

pure and syncere worship, which should be continually geuen vnto God among the Gentils after that the voice of the Gospell were once by the Apostles caried abroad into al nations? Malachie the prophete writing hereof in the person of God sayeth: From the East vnto the West my name is great amongst the Gentils, and  
 " in all places there is sacrificed and offered  
 " vnto my name a pure oblatiō, for because  
 " my name is great amongst the Gentils.  
 " sayeth the Lord God of Hostes. Now  
 " what pure oblation could I pray you either outwardly or inwardly be made vnto God, so long as our forefathers euery where committed such Idolatry, as these men doe imagine?

Irin. li. 4.  
cap. 32.

Moreover whereas that pure oblation which Malachie speaketh of, is (according to the interpretation, not only of S. Damascen and S. Chrysostome, but of S. Irenaeus also who liued immediately after the Apostles) ment of the very blessed Sacrament of the altar, which is the only chief sacrifice of the Gentils: how could that haue bene so much commended by God himselfe, speaking in his prophete, if so many hundred yeres together, such abominable Idolatry should therein, in that sacrifice it selfe, haue bene committed? But will you heare one or two testimonies

nies more of holy Scripture, which may  
serue in steede of many, and which alone  
may quite choke them?

Looke in y<sup>e</sup> Prophete Zacharie, ther you  
shal find y<sup>e</sup> god promised by his Prophete,  
so to destroy al Idolatrie after the coming  
of Christ into the world, that amongst his  
people that grosse vice should neuer raig-  
ne any more. His words are these: And it  
shall come to passe in that day, sayeth the  
Lord God of Oostes, I will destroy the  
names of Idols from of the earth, and they  
shalbe no more remembred. He promisseth  
so perfectly to rote out all Idolatry, that  
neither name nor memorie shall remaine  
of any Idol to be worshipped any more  
among his people. Esai<sup>e</sup> sayeth also, that  
in that day God alone shall be extolled &  
Idola penitus conterentur, and all the I-  
dols shall thoroughly be destroyed. where-  
fore if Gods promise be true, they must  
nedes be confounded and proued false  
lyers, which so impudently accuse our fore  
fathers of that blindness.

Zach. 13.

Esai<sup>e</sup> 2.

This much I haue sayed by way of a  
digression in the defence of those good  
Christen folke our parentes and frindes  
heretofore departed, to the end it should  
appare more manifest, that although I  
graunted the Protestantes to be equall  
in vertue and learning with the Catho-

Cc iii

likes

## Testimonies for

likes not to lyving, and that there were nothing els to confound them (whereas in dede of a great many this is the least) yet this al. ne were sufficient, y we are assured and they cannot denie, all our forefathers and great grandfathers generally throught out all Christendom lyued and dyed in this Catholike sayth which we nowc defend.

This I say were sufficient, seing we are warranted both by good reason, & also by holy scripture, that they could not generally fall in to that grosse idolatry & blindness, which these new men haue imagined, especialy whereas the same scripture willeth vs also more the in one or two places to geue no small credite vnto those thinges which our Parents should teach vs. Moyses in that godly song which he made in remembrance of gods benefites bestowed vpon the children of Israell hath these wordes: Interroga patrem tuum & annuntiabit tibi, maiores tuos & dicent tibi, Aske thy father and he shall declare vnto thee, aske thy elders and they shall tell thee. David likewise being about to reckon vp the wonderfull workes of God beginneth hys song in this manner: Deus auribus nostris audiuius, patres nostri annunciauerunt nobis,

Deut. 32.

Psal. 43.



his. O God we haue heard with our eares  
our fathers haue told vs. Also the wyse  
man Salomon commaundeth vs not to **Prov. 21.**  
passe the boundes which our forefathers & 23.  
haue appointed, but to hearken vnto  
those which haue begotten vs.

And why doe not we then geue eare to  
that faith, whiche our temporall forefa-  
thers so diligently obserued? why doe  
we passe those lymites of the Catholike  
Church, which our spiritual and ghostly  
Forefathers taught vs?

If we will not credite those of the last  
age next before vs, at the least why doe  
we not yeld to our great graundfathers  
aunccestours? why doe not we English-  
men content our selues with that faith  
whiche they taught, who first brought  
vs vnto the faith? were they them selues  
ignorant, that they knew not how to in-  
struct vs perfectly? Or were they so en-  
nious & malicious, that they would not?  
To accuse the of ignorance it were to great  
presumption, seing the disciple is not a-  
boue his master, and seing all that know-  
lege which we haue of Christ, came by the.  
On the other syde to lay malice or enuy  
to their charge it were to great a vilany.

## Testimonies for

for seeing they did not enuy vs that singular benifite of baptisme, which is the only entry to saluation, who can thinke that they would kepe from vs any truth, that might afterward strengthen and confirme vs in the hope thereof: or who can presume any parentes to be so vnnatural, that after their children were with their great paine and trauell brought forth into the worlde, they would geue them popson in stede of wholsom meate to nourish them withall? Or if men may be so malicious, yet who can thinke that God who wrought our regeneration by those liuely instrumentes, would suffre the effect of his holy Sacramentes to be so longe tyme voyde and frustrat?

But if on the other side we mistrust not but the Sacrament of baptisme receaued at their handes was the right way to heauen, why should we mistrust that doctrine whiche they taught our greate grandfathers concerning the blessed Sacrament of the altar? If we credite the scriptures whiche they brought vs together with our Christendome, howe can we refuse that true sense of them which they taught those men from whom we are from hand to hand instructed? Truly there is no nay, but it is as muche absurde to denye one parcell

as to

as to denie altogether, and with as good reason may they denie all, as one part, seing all dependeth vpon one auctority. And therefore it is not a litle to be feared, least y<sup>e</sup>, as many haue easely forsaken this one trueth of Christ his reall presence in the blessed Sacrament & therewith many moe: so onlesse speedy repentance be called for they forsake vnterly their whole Christendome, and become as they were before rude Paynimis, and plain infidels. For that S. Gregorie the Pope who was occasion of our Christendom taught this Catholike faith touching the blessed Sacrament, or that those holy monkes S. Augustin & S. Melitus sent by him to conuert vs Englishmen preached the same, it is so manifest by all chronicles and old monuments besides the tradition it selfe, that I nede not spend many wordes in the profe thereof. And if all other profes failed, the very stonies of Churches, chapels, and aultars erected in the honor of this trueth, were sufficient to proue the same. Neither doe I thinke the contrary but the Sacramentaries them selues doe also confesse it. For otherwise we should doubtles haue heard longe of this, the name of that place where in stede of aultars, Communion tables had bene set vp, or in stede of the reall presence of Christ



## Testimonies for

thes body, their figuratine eating had bene preached. But they witnesse most plainly their consent herein by that they admit no auctority of auncient writers which liued then or synce that time, that is to say, with in the compasse of these nyne hundred yeres. For thereby they confesse that all such haue writen to plainly against them.

And therfore also they often times raille and scoffe both at S. Augustine, and S. Melitus, and at S. Gregory, calling him Gregory the dreamer. which doings of theirs as they are in dede most absurd and wicked, seing we haue as good cause to esteeme and credite these men being the first founders of our faicth, and the true Apostles of the Saxons in England, as the Corinthians had to credite S. Paul, the Indians to credite S. Bartholmew, or y Romans to credite S. Peter: so I doubt not but if you pondre diligently, what great auctority in dede we geue them, how incredible thinges we beleue vppon their worde, and by their first instruction, you wil safely cōdescend vnto that faicth, which they taught in this point also. Do we not beleue thzough their first preaching that God almighty, the chief gouernour and creator of all thinges, came downe from heauen, toke on him the nature of his crea-

creature and seruant, and for the loue of him being then his deadly enemy suffered so many cruel torments, and last of al that most shamefull death of the crosse? Do we not beleue that he rose the third day and triumphed ouer death, and that we likewise shal rise at the later day in the same flesh which we now cary about, be it before that time neuer so much rotted and corrupted? If then our fathers being Pagans did credite them in these matters naturally to mans reason so incredible, & if we haue recened and believed the same together with all that is contained in the holy Bible vpon their worde, you ought to thinke their auctority also to be vnto you a sufficient warrant for the truth of the Catholike faith in the blessed Sacrament, and consequently of all other matters which are this day in controuerisie.

But for so much as the aduersaries of the Catholike Church, puffed vp altogether with singular arrogance and pride, to bring those first teachers of our faith into discredite, haue pretended a greater antiquitie and reformation of religion according to Chyistes owne institution and the vse of the primitive Church, as though they were better able to vnderstande now what the primitive Church taught, then those which were nerer by eight or nine

## Testimonies for

or ninte hundred yeres, for this cause I say, although the common reasons now last mentioned might haue bene sufficiēt to stay you & euery other reasonable person in the Catholike faith: yet to satisfye you more fully & to confound them more euidently I haue gathered those places out of the auncient Fathers and Doctors of the primitive Church, which are here before translated. I haue for those first fix hundred yeres, which they in vain crake of, geuen you six auncient Bishopes liuing all with in that compasse, so that by the helpe of these testimonies you may most cruelly stoppe their mouthes which crake of the primitive Church, and in vaine boule and barke against this vndoubted veritie.

As for that stubborn and stifnecked sort of them, which as I sayd before will not sticke to denye the auctority of these also, because they make so plainly against the, yea and prefer Zuinglius, Peter Martyr, Caluin, Beza and them selues before. S. Chrysostome, S. Cyrill, S. Cyprian, S. Hilarie, S. Ambrose, S. Augustin: with such desperat persons there is small hope: that any kind of perswasion wil doe good. Yet that you may as it were in a glasse see their deformed visage, and thereby take occasion, if any of your frindes or mine be in that case, to make the behold their own  
deformi-



beforeinitie: I wil to make an end set briefly before your eyes that notable example of Roboam sonne and successor vnto Salomon in the Kingdom of Israell.

This Roboam, as you may read more at large in the Byble, refused to follow that good counsell which his Fathers graue & elderie counsell gaue him, and preferred the light opinion of certain rashe headed yonkers. By occasion whereof he lost not only the fauor of God and the greatest part of his Kingdom, but which was a great deale more, caused thousandes of soules to be lost and perishe, which sone after departing frō the vniforme seruing of God in Hierusalē, erected aultars vnto idols and false Godes according to their own fantasies, in the schismatical Bylles of Dan and Bethel. They forsooke also those Priests appointed vnto them by God out of the tribe of Levi, and chose other meeter in dede for such sacrifices as the text noteth de extremis populi, of the basest and vilest sort among the people, by coniecture not much vnlike the Coblers and Tinkers, Mortermakers & Tilers, which in these our miserable dayes occupie the romes of graue and learned prelates. But you shall heare these wordes writē in scripture concerning Roboam, whereby you may see how he was cause of all that mysery. they  
are

3. Reg.  
cap. 12.

are these: Dereliquit consilium senū quod dederunt ei, & adhibuit adolescentes qui nutriti fuerant cum eo, & assistebant illi. He forsake the counsell which the olde men gaue him, and toke vnto him yong laddes which were brought vp with him and wayted on him. In which few wordes their perfit image is as it were in a glasse most liuely represented, who refuse the auctority of those auncient Doctors of the Church, and in stede thereof admitte the hereticall opinions newly inuented by a few yong renegate fryers and lecherous Apostates?

And as this example of Roboam doth in dede truly represent their deformity, so God geue them grace to espie and amend the same, and graunt other the grace to take hede they be not likewise entrapped, especially wheras we see to the harisore of many good men, those inconueniences mentioned there in the scripture, to haue already ensewed thereof. For who seeth not the Kingdom of Christ most pitifully diuided and mangled? who sigheth not to behold those which were sometime parcels of his deare sponse the Church to be now most miserably cut of throught sectes and schismes? Who hath not compassion on the numbre of soules which are daylie by this occasion tumbled into the deep  
dungeon

Dungeon of euerlaſting darkneſſe ? Wou-  
 der well therefore I pray you, and conſe-  
 der diligently with our time this terrible ex-  
 ample of holy ſcripture written chiefly for  
 our inſtruction. take occaſion thereby to  
 follow & reuerence the more that counſell  
 which the auncient fathers before allea-  
 ged doe geue you : and by ſo doing you  
 ſhall follow the counſell & commandment  
 of God himſelfe, who by the mouth of his  
 holy Prophet Hieremie ſaith: Stand vpon  
 the wayes, loke about & aſke of the aun-  
 cient fathers which is the right way, and  
 walke therein, & you ſhall find reſreſhing  
 for your ſoule. Aſke (as S. Cyril expoun-  
 deth the ſame place) of thoſe holy fathers  
 which haue troden the right path of ſalua-  
 tion before you, and you ſhall finde both  
 quietneſſe of conſcience in this world, and  
 peace euerlaſting in the world to come,  
 which he of his infinite mercy graunt vs,  
 who in his moſt precious body & blood  
 hath redeemed vs, and with the ſame in the  
 bleſſed Sacrament of the altar continu-  
 ally feedeth vs, to whom with the  
 Father and the holy Ghoſt be  
 al honor and glory for  
 euer and euer.

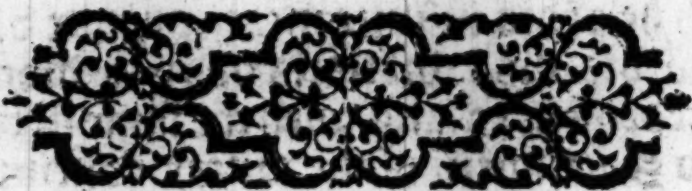
Amen.

Hierem. 6.  
 Cyrill.  
 contra he-  
 ret. lib. 5.  
 cap. 4.



*Volumen hoc Roberti Pointz de  
sacrosancta Eucharistia perlectū  
& approbatum est a viris Angli-  
ci idiomatis & Theologiæ peri-  
tissimis quibus meritò creden-  
dum esse iudico.*

*Cunerus Petri, Pastor sancti  
Petri Louanij. 7. August.  
Anno 1565.*



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Pointz, R.